CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, FEBRUARY 23 1839. NO. 9 5 VOL. XVIII.—NO. 8.

RELIGIOUS MISCELLANY

The following communication is from the pen of one of the oldest and most venerable divines in New England. The most critical reader will fail to discover in it any indications of abatement of intellectual vigor on the part of its author.

FOR THE REGISTER AND OBSERVER.

OBSERVATIONS ON PRAYER.

Prayer to God is universally acknowledged, except by the Atheists. The duty naturally arises from the relation of reasonable, dependent creatures to God their Creator, Preserver, and Benefactor. It is the very breath of religious principle and feeling. And we might as rationally expect that a new born infant would not struggle and cry for food, as that a sincerely religious person would not pray. Surely men ought always to pray,'—always to maintain a frame of mind and heart from which the incense of devotion will constantly ascend.

But are there no difficulties attending the right and acceptable performance of this important duty? Certainly there are.

This will appear on further inquiry into the subject. What is prayer? A very pertinent answer to this question may be seen in the catechism of the Westminster Assembly of divines, which, in my view, needs no alteration, 'Prayer is the offering up of our desires to God for things agreeable to his will, in the name of Christ, with confessions of our sins, and thankful acknowledgements of his mercies.' This is a plain, intelligible definition. But owing to our imperfection, some difficulty still remains. God is a spirit, innate, without figure, shape or material form. On what, or how shall the praying person, fix his attention? He is speaking to God, a pure spirit, to whom neither place or shape belong. In this situation there is temptation, an involuntary tendency to imagine some form or figure; and this would be mental idolatry, worship to an imaginary being. But no pretended likeness in all creation is to be worshiped as God. Some light may be thrown on this subject, by an anecdote of an Indian Squaw, in the early settlement of Rhode Island, by our ancestors. Mortal sickness had invaded the family of the Squaw, and bereaved her of several children. She and her friends had held their customary powows; but the children died. Her only surviving child was seized with the same disorder, which had proved so fatal, and her concern and distress became extreme. She felt that their religious rites were in vain; but her desire for the recovery and life of the child was ardent. In this situation, her mind was impressed with the idea that there was a Being, who could save her child from death. But who, and where, and what he was, she knew not. In this state of mind she walked out, into the woods, where her full heart burst out into these words, 'O Thou Every Where, save and restore my child!' She returned more calm. Her child soon became better, and was restored to health. Her desire to know more of that good Being, who, she believed, had heard and answered her prayer, became ardent. She applied to the Christians who instructed her, and she became a believing and exemplary Christian the remainder of her life.

Prayer is the going forth of the soul to God, who, though invisible and without form, hears and answers prayer. And to render this devotional exercise as perfect as the present state of humanity admits, it must be accompanied with firm faith in the being and revealed character of God, earnest desires, supreme affection, unfeigned gratitude, sincere penitence, and entire submission to the Divine will. Such prayers may be offered acceptably and effectually to the Infinite Spirit, at any time and in any place, wherever there is a disposition. They are the appointed means by which we receive divine communications,—the hands with which we gather cheering fruit from the heavenly Canaan.

The difficulty of forming clear and satisfactory ideas of an Infinite Spirit has induced mankind to desire and seek a visible and tangible deity. Hence the various forms of idolatry; for men will have some god; the idea is natural. These idols, whether the sun, planets, animals, metals, or wood, are supposed to represent the invisible God, they are worshiped as gods. And wherever Divine revelation has not enlightened the subject and taught the contrary, all nations have paid religious worship to these dumb idols. The aborigines of this country may be thought an exception. They worship the Great Spirit, and make no graven image as far as my knowledge extends. And it seems to me highly probable, that this disposition, owing to the difficulty above stated, has led some Christians to deify Jesus Christ. They read in the gospel, that he was seen, and handled, and conversant with men; and yet believing him to be from God, and the greatest moral likeness and manifestation of God in the flesh, they worship and pray to him as God Supreme. I am sensible they pretend to worship him only in his supposed divine nature. But by what means they can know, when he speaks and acts in a divine nature, and when he speaks and acts in a human nature, I know not: and until they can settle this point by some infallible rule, I see not how they can be free from the charge of idol worship. No messenger from God, however excellent and dignified, can be God himself, and therefore not entitled to divine supreme worship. I am aware, that the preceding observations may sound harsh in the ears of an honest Trinitarian. But he may be assured that they are not made to wound his feelings, but in love, and to induce a more thorough examination of the subject, and effect a genuine gospel view of the doctrine.

There is another point on the subject of prayer, which I could not over-look. I mean praying in the name of Christ. In every age of the church, it has been almost universally the practice of Christians to pray in the name of Christ as mediator between God and man. Some few exceptions may be found, who address themselves directly to God, without any reference to, or mention of Christ, as mediator. It seems to me very desirable that Christians should be of one mind and practice on this subject. What our Lord and his apostles have said on this subject seems to me sufficient to settle the question in favor of the general practice of Christians. I will adduce several passages of scripture, that all may see the ground of our faith and practice. 'Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father, but by me.' 'And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father, in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.' Paul to Timothy says, 'For there is one God, and one mediator between God and men, the man Christ Jesus.' Such is our authority for praying in the name of Christ: and we view it as all sufficient. And this is going to God in the same method in which he comes to us and communicates his will and our duty. God comes to us and speaks to us by Jesus Christ, as the medium of communication between himself and men, accompanying his messages by his holy spirit, or divine influence. We should then speak to God and commune with him, in the name and mediation of Jesus Christ, by the aid of the Holy Spirit. If this be not a method correct and evangelical, I would thankfully learn a better. But if this be true and according to the gospel, it must be sinful knowingly to depart from it.

A few observations farther upon this subject of prayer may be useful. In my view, nothing controversial or sectarian should find a place in prayer to God. A clergyman once told me that in his prayer at church, he confuted and entirely put down a heresy, that had just sprung up in his society, the supposed heretick being at church. On reflection I felt the design of prayer was perverted, and that his devotion was not accepted. He seemed to me to say the least, to be actuated by the spirit and wisdom of the world and not by that which is from above. The truly pious, penitent and sincere worshipper carries to the throne of grace and mercy none of the temper of the proud pharisee, who was boasting and censorious. Let Christians at the throne of grace, never forget the publican's prayer, in reference to themselves. 'God be merciful to me a sinner.' 'God must be worshipped in spirit and truth;' He looks at the heart, the temper, the desires and moral feelings of the worshipper, and not at outward appearance and professions.

Christians are obligated to pray for rulers, 'for the powers that be, for they are ordained by God.' In times past, both in this and older countries, religionists took great liberty with the Almighty, and used very improper language. In the American revolution, it was supposed the duty of ministers to pray and preach on political subjects. If some good was done by them in their well meant services, yet there is no doubt, their zeal outran their knowledge, and the effects were unhappy. The times are now different, and duty,—as to form and words, is also changed. But yet we must pray for the government over us, whether we like it or not. We must pray for our country, for the national and state authorities, however we may disapprove many things in their administration. And this may be done in sincerity and truth, without discovering or even feeling a party spirit, or letting the hearer know, whether the speaker be a whig or tory, an aristocrat or democrat. Party politics and party spirit must never come near the holy altar of God; they will desecrate the place and pollute the offering. The same might be said, in substance, respecting smaller societies, which, not seldom, are opposed to each other. Let the ministers of religion, in their devotion hold themselves free from a party spirit and party feelings, in respect to political and religious sects. Let them make it evident, that they adhere to the Bible, imbibe the spirit and imitate the example of their Lord and Master.

Prayers should be occasional, and well adapted, and uttered in plain, simple language, which all can understand, and in apparent, as well as real and deep reverence and solemnity. A prayer impertinent to the occasion, perhaps, never does any good, but may do much evil. Proper attention to the occasion will generally prevent the frequent complaint, that prayers are too long, or too short. There is sentiment and wisdom in the counsel of Solomon, 'Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, for God is in heaven, and thou upon earth, therefore let thy words be few.'

The word *Amen*, which generally closes a prayer, is a word, in my view, of more importance, than some persons appear to imagine. It is a prayer of itself; *So may it be.* In other words, it is a summary of the preceding prayer; and it should be pronounced with an audible voice, and with emphasis and solemnity.

E. R.

DR FRANKLIN ON THE INFLUENCE OF INFIDELITY.

The following letter of Dr. Franklin, found in his works edited by his grandson, William Temple Franklin, (London edit. vol. iii, p. 279,) addressed to the author of an infidel publication submitted to him in manuscript, (probably Paine,) claims the attention of every American citizen:

'Dear Sir—I have read your manuscript with some attention. By the argument which it contains against a particular Providence, you strike at the foundations of all religion. For, without the belief of a Providence, that takes cognizance of, guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear displeasure, or to pray for its protection. I will not enter into any discussion of your principles though you seem to desire it. At present I shall only give you my opinion, that though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequences of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages of virtue and the disadvantages of vice, and possessing a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motives of religion to restrain from vice, support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point of its security. And perhaps you are indebted to her originally, that is to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance.

'If men are so wicked *with religion*, what would they be *without* it? I intend this letter itself as a proof of my friendship, and therefore add no professions to it, but subscribe simply,

'Yours,

N. Y. Evang. 'B. FRANKLIN.'

FOR THE REGISTER AND OBSERVER.

THE TRACT.

'Give me thine heart, my son.'

A rare woman was my aunt Fanny, and a rare power had she over others. But it was a power created by action, rather than words, for she was seldom known to waste a word upon a dog or a dog's master, and yet she was beloved by both; and well she might be, for few knew how to minister to their necessities more opportunely or more noiselessly. That she was a deep thinker her character manifested, for it was in harmony with the requirements of the gospel. True she might have been more agreeable had she developed her talent of utterance but a better woman she would not have been, for it was the study of her life to love God and to do his creatures good as opportunities offered.

We mine for gold, and we dive for pearls, but countless sands may be gathered upon ocean's shore. Just so it is with thoughts; flippant ones may be had in abundance, but rare and valuable ones, real aunt-Fanny-thoughts are the reward of those only, who appreciate them sufficiently to search, to mine, to dive for them.

It was near the close of a lovely day in June, a day, as aunt Fanny observed, when one might feel a pleasure in the existence of nature itself, that a pale consumptive young man, with a pedlar's trunk and but one arm, stopped at her gate desiring to know if he could sell her any of his wares. Her answer was in the negative, and he was about departing, when, perceiving that he was weary and weak, with her wonted hospitality she invited him to tarry for the night under her comfortable roof—a proposal to which he acceded with undisguised pleasure. There was an orphan neice, a child of seven years of age, dwelling with my aunt, into whose good graces the pedlar ingratiated himself, by his readiness to answer her questions. This child looked very sad the next morning when he was about departing, and wished she had something to give him to remember her by. The wish was hardly uttered ere my aunt pointed to a tract, upon the stand, saying, that it would take up but little room in his trunk. The pedlar smiled as Kitty presented it, but smiled in such a manner as to manifest that it was an unwished for present. 'Nevertheless,' said he, 'I will read it for the donor's sake.' That tract proved, through the blessing of God, 'a lamp unto his feet, and a light unto his path,' for it awoke new trains of thoughts in his mind by disabusing it of many errors. It represented regeneration as a voluntary change of moral action, instead of what he had been taught it was, a change of nature. And in proportion as the light of his own free agency dawned upon his clouded intellect, and he discovered that he had a capacity to do good or to do evil, did he commence creating within himself a fountain of happiness, by actively renovating, from day to day, his spiritual being. Henceforth, his gains from the sale of his petty wares were to be devoted to nobler purposes than they had been,—to the relighting of fires upon lone widows' hearths,—to the clothing of orphans,—to the making glad the hearts of the famishing, with the words of spiritual truth. Till then he never felt the truth of what the poet has expressed, that—

> The day of duty is the day of joy,
> Of highest joy, such as the heavens do bless.

Formerly, life to him, was desirable only, as protracting his escape from an hell that he had localised somewhere in the depths. Now, it was cherished for the coming of the kingdom of heaven within him, and he feared not the future, for he was 'working well for worthy things.' His prayers for life were that he might render himself more worthy of his master's love, when he cared not how soon he was freed from the gross matter that separated him from the spiritual world, for he felt that the disembodying of the spirit would not interrupt its progress in goodness.

It could not have been more than two years from the time of the pedlar's visit to my aunt's, ere he died; unless we compute time as some one has suggested we should do, by the number of useful ideas that pass through one's brain, instead of by the days and weeks that we exist, when it would be found that those two years were of greater length than his former life, and might be reckoned a score or more.

That the pedlar considered his visit to aunt Fanny's as an epoch in his life, was manifest from his journal, that she received from his mother some months after his decease. After my aunt's death it was found by Kitty labeled with these words from Ecclesiastes.—'In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good.'—In her journal of the same date, was a hymn of thanks, to Him who worketh mediately, for his goodness in permitting her to have been an instrument of bringing a fellow being to the love and obedience of the truth. I cannot quote the subject of my aunt Fanny, without quoting from the last of her journal. It was addressed, to use the expressive simile of an elegant writer, to her 'domesticated sunbeam;' she who was to become the possessor of her most secret thoughts and acts.—'And now, my dear Kitty, she says, cultivate the power of utterance, for acts are not alone useful, language is oftentimes their adequate. Many a time might I have done much good by the simple expression of my ideas had I but had the courage to express them. The truth is I had too little esteem for my own opinions, and too much reverence for those of others. Not that I have given up my opinions, this I have never done, unless convinced of their error; but I have enjoyed them from the depth of my own soul, fearful of giving them breath because they were my own. In this way I have failed of getting my ideas enlightened, or of enlightening others when I could. Thoughts like gold gain nothing by hoarding, unless it be rust. Circulate them freely, and this wears off, and casts them into the mint to be recoined, if they are not stamped with the current device, or if the device be in advance of the age, causes them to be viewed and commented upon, till something of their spirit is caught, and we mould our own by them.

'This, my journal, do I, (at thine own request,) my dear Kitty, bequeath unto thee. Should it be instrumental in causing you to make your own heart a temple meet for the service of Him who created this great temple, the book of nature, the least of whose leaves are wrought, and should be studied for an end, it will more than accomplish my design in penning it; for I did but expect it to correct mine own abuses of conscience.' MIRA.

FOR THE REGISTER AND OBSERVER.

A POEM ADAPTED TO THE TIMES.

Suggested by reading some recent publications.

BY MRS JANE E. LOCKE.

Oh, Woman, but for this, and this alone,
Wert thou created first and given to man,
But to become the plaything of his idle hours,
The merest toy he sports with? to be tossed
And dandled, chirped to as the child at eve,
And then amid the pageantry of earth,
For scarfs, and garters and its tinsel show
To be put off neglected and forgot?
—The smallest gem in his ambition's crest—
To nurse his babes and by the sick ones watch,
With tireless faculties, and smiles of love,
Through the dull, creeping midnight hours,
As thou wert chosen by disease and death
To wait upon their footsteps, and to stand,
In angel attitude a witness true,
Of all the matchless misery they create?
To 'serve,' 'submit,' and wait upon thy lord,—
This given to thee as *all* thy destiny?
To brush the dust beneath his feet, or from
His toilet stand, to patch his ward-robe rents,
And send him sleek and trim into the world
To buy thy bread, (thine only needful thing)
Or it may be some useless gaud, to deck
Thy weary form, at which thy heart would spurn,
If its high nature it do not belie—
And is this all thy lot, and all thou may'st
Aspire to for thy honor and thy bliss?
Was it for this that thou wert *woman* born,
And of thy heart's necessities a *wife*?

For this were given to thee thy soul-lit depths
Within, thy spirit paths, thy fountains pure
And fathomless of kindness, love and trust?
For this were given to thee thy holy hopes,
Garnered and hoarded from thy childhood up,
Thy many-chambered mind, thy wells of thought,
Thy sorrow-channels, thy perceptions keen,
Thy quickening sensibilities that bleed
—And must—when tenderness is laid aside,
Or kindness e'er forgot?

'T is true, I grant,
Thy heart's effeminacy, or, in cant
More popular, and better understood,
'Woman's weakness e'er is woman's glory.'
Her soul's dependence on her bosom's lord,
Her highest honor is; her loveliness,
Nay more, her being's very poetry,
Nor would I that she e'er should legislate
For him, or, with attempt, though vain, instruct
Him e'er in what is politic in church
Or state; or in full combination form
For public deeds of charity; to break
E'en slavery's cursed bands, that loulest blot
On our free christian country's far-spread fame,
As 'twere for her all evils to remove,
In precedence of him. Her theatre
Is home, and if affection dwell therein,
Her whole existence will be there, and, too,
An influence benign, she will exert,
Within that home, which will resistless spread
Far through the land, till principles, her own,
Of true benevolence are so instilled
In childhood hearts, that hence *man's* common acts
Will be but kindness, charity and love,
And the forged bands of the dark slave fall off
Spontaneous and uninvoked.

But, yet,
Has she, has woman, of herself, and as her own,
No social rights, no independent will,
No privileges peculiar? May she not
Be competent to judge her own true sphere,
—Though some mistake her meek and silent path—
And what may best become the mother—wife?
Ye prudent, wise, dictators of her way,
Ye beacon lights, and ye who sit on high,
In solemn council o'er her lot, here pause.

Lowell, Feb. 1839.

For the Register and Observer.

A plain, solemn and impartial statement of facts and circumstances, with remarks resulting from long experience, and some reading and observation, submitted for the consideration and improvement of fellow travellers to eternity, by an aged Minister of the Gospel.

(Concluded.)

I have thought it my duty thus to make and preserve some concise statement of my views, convictions and apprehensions, and to set forth some of the reasons which induce me to regard the state of our churches with concern and to prophesy in sackloth. Surely the children of God, under whatever name they are enrolled, have great occasion to weep over the barreness and desolation of large portions of Zion, and to be more frequent and earnest in prayer to God, that he would send down the healthful spirit of his grace into our churches, and congregations; —that professing Christians through divine influence may be purified and quickened in fulfilling their vows to God and the Redeemer,—that they may more and more resemble their Lord and Master in temper, spirit and life;—and that the gospel through their instrumentality and efforts may have free course and extend its triumphs far and wide. Being far advanced in life and knowing my departure is at hand, I am perhaps on that account more ardent in my desires to work while it is day, and to present and urge the conditions of pardon. And for the same reason I am anxious to persuade those, over whom I have influence, to make their peace with God, and to enter and pursue the pathway to heaven. Truly I have a great desire to witness in the community, and especially where I have bestowed pastoral and ministerial labors, more attention to God's holy word and moral administration, more attention to the Sabbath and public worship, more attention to personal and domestic religion, and more attention to the doctrine of exact and final retribution. It is indeed extremely desirable and of infinite moment, that all professing Christians should cherish the spirit of Christ and that they should keep in mind the vows and promises which a Christian profession carries with it. It is devoutly to be wished that less and less stress should be laid on things concerning which the least and most enlightened and devout Christians are found to differ, and that more and more stress should be laid and more labor bestowed on doctrines, truths and duties in regard to which real Christians very generally agree. And may we not confidently hope, that by the various means now in operation, together with the prayers of Christians and the blessing of heaven, a deeper interest will be felt through the community in reference to the great salvation, and that great numbers under a deepening sense of sin will be heard to inquire 'what they must do to be saved.' O, that the time may soon come when Christians of different communions and classes shall more frequently and freely walk together, and worship and commune together, thus manifesting a lively and common interest in serving a common Lord and in building up a common cause. In a word, what sincere, consistent, practical Christian is not anxious to witness the prevalence and spread of those doctrines, virtues and graces, which give a relish to existence, prepare the soul for the society and joys of saints, in light, and at the same time add a value to the various relations of domestic and social life? What true disciple of Christ does not wish to see those around him happily blending pious motives and devout affections with their common duties and daily occupations? And is it not of great moment in the present state of the Christian community, that the professed followers of Jesus should be more willing and forward to spend their time and bestow of their substance for increasing the influence of pure religion among all classes of people, and for sending the blessings of the gospel to enlighten and convert the heathen world? And let it be observed and borne in mind, that individual exertions and united efforts to impress other minds and to extend the knowledge and triumphs of the gospel through heathen nations, have a valuable reaction, producing salutary effects on private character, personal religion and Christian intercourse. Such efforts and influences are peculiarly needed at the present day. For in large portions of the community there is manifestly an astonishing want of serious reflection, religious inquiry and devout affection. Judging from what we read and hear and observe there is in many places a growing indifference and a spiritual apathy. And it is time and even high time for the friends of Zion to show themselves on the Lord's side, to consider and recount their dangers and duties. It is time for Christians of every name and rank to be more watchful and circumspect, more active in fulfilling their high and holy vocation, endeavoring to encourage and stimulate each other in duty, strengthening the things that remain, giving as they have opportunity increased efficacy to God's written and preached word, setting forth with feeling and solemnity the present evils and awful consequences of a wicked life, and describing the satisfactions and rewards of a good one.

Those, who duly observe the signs of the times, and mark the vile obliquities and unhallowed schemes which the present period holds on record, together with the practical infidelities which are now polluting the moral atmosphere, must according to their love to God and man be filled with painful anxiety and solemn apprehension. For they must perceive that the state of the religious public calls upon them to cultivate with earnestness and perseverance a conciliatory spirit, laying aside all invidious distinctions and all party names and measures, and uniting their prayers and energies, for the enlargement and prosperity of the Redeemer's kingdom. And while they sigh and cry for the abominations done in the land and for the perversity and wickedness, which expose our civil and religious liberties to the grasp and control of corrupt and ambitious men, and which justly incur the displeasure of Almighty God, they have powerful motives for pursuing all proper measures and means within reach to give prevalence and success to better principles and correcter views, and to regulate public opinion, thus promoting enlightened integrity and patriotic virtues. As a community we need all the aid which a benevolent spirit and vital piety can afford. We need all the benefits of Christian sympathy and co-operation. We need the influence and blessings of heaven at every step we take to render the gospel more effectual among ourselves and to spread its triumphs over the world. Under these impressive circumstances does it not appear, that Christians are loudly and urgently called to go forward in the name of the Lord, in the light of revealed truth, and in the love of souls, and to become more active and strenuous in the great work of moral and religious reform.

And now I deem it fit and proper to say to those to whom this appeal is made, that you must be more devoted to the moral health of the community and to the cause of religion. Whether clergy or laymen you must be more ardent in your desires to render the light of the gospel more effectual where it already shines, and to contribute to its progress in idolatrous regions. You must be more engaged in the service of God, and more fervent in prayer, not only in the sanctuary where prayers are statedly offered, but in your closets and at your domestic altars. Instead of trusting in an arm of flesh, and putting confidence in ways and means of man's device, you must in the faithful discharge of duty rely on divine interposition and grace. You must, if I mistake not, place more dependence than in time past upon the teachings, sacrifice and intercessions of Christ, and upon the enlightening and guiding influences of the holy Spirit. In a word, all parties and all classes of Christians must allow their peculiarities and differences to be lost in love to God and the Redeemer; and in deep and affectionate concern for the salvation of sinners. God Almighty grant, that pastors and teachers, churches and private Christians, may avail themselves of all due encouragements and legitimate helps offered them, and may they be strengthened and animated in pursuing the right ways of the Lord. O, that the smiles and blessing of heaven may be copiously shed upon our churches and congregations and upon the whole Christian community. O! that Christians of every denomination may become more evangelical;—that they may breathe more of the spirit of Christ;—that they may be more assimilated to his moral image and character, and more active and earnest in promoting the interests of Zion. For we may feel assured, that a faithful and steady adherence to the gospel and its ordinances, and a due regard to the Sabbath and its appropriate duties are not in vain in the Lord. According to our conscientious regard to these great duties, attended with the spirit of inquiry and devout prayer, God will shed down upon us the healthful spirit of his grace and keep our minds and hearts through Jesus Christ. And under the conspiring influences and means thus presented, many now indifferent and heedless would be excited to serious thought and reflection, and might be induced to seek the kingdom of God and his righteousness. The courts of the Lord would be filled with faithful and devout worshippers and the table of Christian communion with welcome and affectionate guests. Praying families would be more earnest and ardent in their daily devotions, imploring the gracious effusions of God's Spirit and seeking the enlargement and prosperity of the Redeemer's kingdom. Many households where domestic altars had never been reared would statedly and devoutly offer the morning and evening sacrifice. Heads of families would be heard to say, each for himself, '*as for me and my house we will serve the Lord.*' More time would be devoted to religious reading and serious meditation. It would be distinctly seen, known and felt, that those, who fear the Lord and call upon his name and love his service, do speak often one to another, and that the Lord does hearken and regard, keeping a book of remembrance for those good and faithful servants, who pray, and labor and live for the peace and welfare of Zion and for spreading the influence and blessings of the gospel.

Reader, is it true, that God has said of Jesus Christ, '*This is my beloved Son, hear him.*' And will you not hear him, embrace him, love and obey him? Has God so loved the world as to give his only begotten and dearly beloved Son to redeem and save it? And will you not acknowledge and receive him as your Redeemer and Saviour, and regard his teachings and example? Will you not indeed so hear and so regard him as your heavenly Teacher, as to embrace and treat him as your Lord and Master? Will you not do this *now*, even *now* while it is called to day? Will you not make a free and full surrender of yourself to him in this accepted time, in this day of salvation? While the Saviour is inviting you to come to him, while he is placing powerful motives before you to induce you to come,—while he is pleading for you and his arms are open to receive you, will you not come and thus secure rest and peace to your soul? Come then at his invitation. Be not faithless, but believing. While his teachings and intercessions are for your benefit, and, if faithful and diligent on your part, may prove effectual to your eternal welfare, will you not plead for yourself and strive to make your calling and election sure? Will you not without farther delay secure firm standing upon that rock which winds, storms and floods cannot move? Will you not seek that peace of God which passeth knowledge, and aspire after the blessedness of that good and faithful servant, who is ready and even waiting for the coming of his Lord? God Almighty grant for the Redeemer's sake, that you may rightly improve the

word, of truth and soberness you read and hear, and become wise to salvation through sanctification of the Spirit and belief of truth. H.

For the Register and Observer.

HAWTHORNE'S GENTLE BOY.

Mr. Editor,—In a little notice of the Gentle Boy a few weeks since in your paper, you spoke of Mr. Andrews' want of success in the engraving. It is but justice to that gentleman to say—that the *new plate* redeems him from that criticism. The eyes of the little Ibrahim now 'mingle with the moonlight'—and his mouth has the very pathos of the Tale.—Nor has the engraver any less improved the Puritan, whose startled and sympathetic expression is very fine.

In looking over the Tale—we are sorry to see several omissions, (all of them great losses),—of passages which were published in the original story—as it appeared in the Token. Especially we miss the tender reception of the child by Dorothy, and the description of the dwelling. Mr. Hawthorne's muse is too faithful a friend to him—to deserve such discourtesy at his hands, as the omission of any of her words. We doubt whether that gentleman is so good a critic as an artist—after this specimen of his revisions, and shall take the liberty to restore the lost gem if you will allow space for it in your paper.

'The wife's eyes filled with tears; she inquired neither who little Ibrahim was, nor whence he came, but kissed his cheek and led the way into the dwelling. The sitting room, which was also the kitchen, was lighted by a cheerful fire upon the large stone laid hearth, and a confused variety of objects shone out and disappeared in the unsteady blaze. There were the household articles, the many wooden trenchers, the one large pewter dish, and the copper kettle whose inner surface was glittering like gold There were the lighter implements of husbandry, the spade, the sickle, and the scythe, all hanging by the door, and the axe before which a thousand trees had bowed themselves. On another part of the wall were the steel cap and iron breast plate, the sword and the matchlock gun. There, in a corner, was a little chair, the memorial of a brood of children whose place by the fireside was vacant forever. And there, on a table near the window, among all those tokens of labor, war, and mourning, was the Holy Bible, the book of life, an emblem of the blessed comforts which it offers to those who receive them, amidst the toil, the strife, and sorrow of this world. Dorothy hastened to bring the little chair from its corner; she placed it on the hearth, and seating the poor orphan there, addressed him in words of tenderness, such as only a mother's experience could have taught her. At length, when he had timidly begun to taste his warm bread and milk, she drew her husband apart.'

What could have possessed Mr. H. that he left out this exquisite passage, so characteristic of his own genius, and so comforting to the reader? After Dorothy's short conference with her husband, in which she learns where he found the boy, occurs also another sentence which is left out of this new edition of the story—and which contains one of those strokes of genius by which the master is always recognised. Approving of all her husband's designs and intentions, 'She drew near to Ibrahim, who, having finished his repast, sat with the tears hanging upon his long eye lashes, *but with a singular and unchildlike composure on his little face.*' Alas! for the woe that conquers even childhood's face!—We wish also that we had space to extract the excuses which the author at first mingled with the statement of the cruel act of the Puritans and the more elaborate account of Pearson's conversion and Dorothy's steadiness to her own faith, 'for her reason was as clear as her heart was tender.' But these are not so important as the above cited omissions. We will however inquire why Mr. Hawthorne omitted so many of his Tales—when he made up his volumes?—why did he not give us the 'Wives of the Dead,' 'My Kinsman—Major Molineaux,' 'Roger Malvin's burial'—published in this same Token,—and a multitude more of his beautiful things, scattered over other Annuals and Periodicals. He could not do a better thing now, than to collect all his wild flowers, and give us more volumes of Twice Told Tales; and we trust he will do it speedily. We would recommend to him, too, to make the Harpers his publishers,—that his works—so truly national as well as original—may be spread all over the country. In Imaginative writing of a peculiar cast, every great literature on earth has had its beginning; and we should like to know if Hawthorne's Tales do not promise as much as Boccacio's; and even those of *Cervantes* of whom indeed he reminds us more than any other writer. In saying this, however, we refer to the rest of his productions, more than to the Gentle Boy, whose plan does not admit of the *humor* he generally mingles with his pathos.

COLLEGES.

We have copied from the last number of the Quarterly Register the following list of students, &c, at the various colleges in the United States for the Academical year 1838-9.

[The Institutions are arranged according to their seniority, and the presiding officer of each is named. In colleges, those students only are mentioned who are in a course of study for the degree of bachelor of arts. The List is as full as we could make it from Annual Catalogues, or authentic accounts which we have been able to obtain.]

COLLEGES.

Harvard University, Ms. Hon. Josiah Quincy, LL. D., President. Founded, 1638.—Seniors, 63; Juniors, 44; Sophomores, 54; Freshmen 55; Total 216.

Yale College, Ct. Rev. Jeremiah Day, D. D. LL. D., Pres. Founded, 1700.—Sen. 93; Jun. 102; Soph. 106; Fresh. 108. Total, 411.

College of New Jersey. Rev. James Carnahan, D. D., Pres. Founded, 1746.—Sen. 73; Jun. 85; Soph. 55; Fresh. 17. Total. 230.

Columbia College, N. Y. Hon. William A. Duer LL. D., Pres. Founded, 1754.—Sen. 34; Jun. 36; Soph. 39. Fresh. 47. Total, 146.

Brown University, R. I. Rev. Francis Wayland, D. D., Pres. Founded, 1764.—Sen. 38; Jun. 55; Soph. 41; Fresh. 43. Total, 177.

Dartmouth College, N. H. Rev. Nathan Lord, D. D., Pres. Founded, 1769.—Sen. 61; Jun. 56; Soph. 83; Fresh. 101. Total, 301.

Rutgers College, N. J. Rev. Philip Milledoler, D. D., Pres. Founded, 1770.—In the Sen. Jun. Soph. and Fresh. classes, 76.

Dickinson College, Pa. Rev. John P. Durbin, M. A., Pres. Founded, 1783.—Sen. 18; Jun. 22; Soph. 32; Fresh. 22. Total 94.

University of Vermont. Rev. John Wheeler, D. D., Pres. Founded, 1791.—Sen. 34; Jun. 25; Soph. 20; Fresh. 23. Total, 102.

Williams College, Ms. Rev. Mark Hopkins, M. D. D. D., Pres. Founded, 1793.—Sen. 37; Jun. 31; Soph. 38; Fresh. 29. Total, 135.

Bowdoin College, Me. Rev. William Allen, D. D., Pres. Founded, 1794.—Sen. 28; Jun. 31; Soph. 35; Fresh. 20. Total, 114.

Union College, N. Y. Rev. Eliphalet Nott, D. D., LL. D. Pres. Founded, 1795.—Sen. 108; Jun. 87; Soph. 42; Fresh. 20. Total, 257.

Middlebury College, Vt. Rev. Joshua Bates, D. D., Pres. Founded, 1800.—Sen. 41; Jun. 35; Soph. 28; Fresh. 19. Total, 123.

Jefferson College, Pa. Rev. Matthew Brown, D. D., Pres. Founded, 1802—Sen. 47; Jun. 42; Soph. 33; Fresh. 35. Total, 157.

Washington College, Pa. Rev. David M'Conaughy, D. D., Pres. Founded, 1806.—Sen. 11; Jun. 23; Soph. 12; Fresh. 10. Total, 56.

Hamilton College, N. Y. Rev. Joseph Penny, D. D., Pres. Founded, 1812.—Sen. 19; Jun. 21; Soph. 19; Fresh. 23. Total, 82.

Waterville College, Me. Rev. Robert E. Pattison, D. D., Pres. Founded, 1820.—Sen. 19; Jun 16; Soph. 16; Fresh. 22. Total, 73.

Amherst College, Ms. Rev. Heman Humphrey, D. D., Pres. Founded, 1821. Sen. 57; Jun. 48; Soph. 47; Fresh. 37. Total, 189.

Washington College, Ct. Rev. Silas Totten, D. D., Pres. Founded, 1824.—Sen. 18; Jun. 18; Soph. 21; Fresh. 24. Total, 81.

Miami University, O. Rev. Robert H. Bishop, D. D., Pres. Founded, 1824.—Sen. 28; Jun. 29; Soph. 32; Fresh. 52. Total, 141.

Western Reserve College, O. Rev. George E. Pierce, D. D., Pres. Founded, 1826—Sen. 8; Jun. 21; Soph. 14; Fresh 26. Total, 69.

Wesleyan University, Ct. Rev. Wilbur Fisk, D. D., Pres. Founded, 1831.—Sen. 27; Jun. 24; Soph. 45; Fresh. 43. Total, 139.

Marion College, Mo. Rev. William S. Potts, M. A., Pres. Founded, 1831—Sen. 1; Jun. 7; Soph. 6; Fresh. 12. Total, 26.

Lafayette College, Pa. Rev. George Junkin, D D., Pres. Founded, 1832.—Sen. 11; Jun. 13; Soph. 15; Fresh. 14. Total, 53.

Marshal College, Pa. Rev F. A. Rauch, D. P., Pres. Founded, 1836.—Sen. 7; Jun. 8; Soph. 17; Fresh. 20. Total, 52.

LEIGHTON,—when asked whether he preached on the times, as was usual in the seventeenth century, made this reply: 'If all the brethren have preached on the *times*, may not one poor brother be suffered to preach *eternity*?'

From the Sabbath School Messenger.

LITTLE EDMUND. By Mrs. Sigourney.

'Be good, little Edmund,' your mother will say,—
She will whisper it soft in your ear,—
And oft times repeat it, by night and by day,
That you need not forget it, my dear.

And the ant at its work, and the flower-loving bee,
And the sweet little bird in the wood,
As it warbles a song from its nest on the tree,
Seems to say, 'Little Eddy, be good.'

'Be good,' says the bible,—that volume of love,—
And the wisest are bound to obey,—
For the truths that it teaches will lead us above,
When death calls the spirit away.

For as sure as the brook to the river doth run,
And the river to ocean's broad wave,
This rule, if well learned from your cradle, my son,
Will prove your best wealth at the grave.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 23, 1839.

CURIOSITIES OF OLD TIMES.

How our Fathers treated Bachelors, Old Maids, and Debtors.

In our notice of Dr. Lamson's Discourses, we copied from them his descriptions of two of the ancient Dedham Meeting Houses, belonging to the first Parish in that town, the one as it appeared two centuries ago, and the other as it was a century later. In neither of them were there pews, but ranges of seats: and our readers may recollect that it was stated by the author of those Discourses that the *seating of persons* in the meeting house occasioned great perplexity; that votes of the town were continually occurring on the subject; and that no arrangement ever proved satisfactory to the congregation, many of whom were perpetually murmuring about the matter.

It seems that the Dedham people were not more disposed to contention in regard to the apporionment of seats in the Sanctuary, than were some of their neighbors. Indeed, the seating of the worshippers must have been a cause of more difficulty and excitement to our good ancestors, than one would at the first view imagine.

A friend, prompted by the perusal of the article in our last paper, to which we have above referred, has sent us an extract from the Parish Records of the First church in Beverly, Mass. containing a code of '*Rules for the seating of the first Parish Meeting House in Beverly, March* 30, 1761,' some of which are exceedingly curious and amusing. They were drawn up by a committee, of which Col. Robert Hale (who was a leading citizen of that town, a distinguished member of the Provincial Legislature of Mass. and grandson of Rev. John Hale, the first minister of Beverly) was the chairman.

N. B. we would respectfully invite the attention of the curious to Rules 8, 9 and 10.

Certain rules formed by the Committee, who seated the First Parish Meeting House in Beverly, March 30, 1761, *by which they governed themselves in the perfomance of that work viz.;*

1. That every male be allowed one degree, for every complete year of age he exceeds twenty one.

2. That he be allowed three degrees for every shilling for real estate in the last parish, tax, and one degree for every shilling for personal estate and faculty.

3. That there be allowed for a Captain's commission twelve degrees; for a Lieutenant's eight degrees, and for an Ensign's four degrees.

4. Every six degrees for Estate and Faculty of a parent alive to make one degree among his sons, or where there are none, among the daughters that are seated.

5. Every generation of predecessors heretofore living in this town to make one degree for every male descendant that is seated.

6. That Parentage shall be regarded no farther, otherwise than to turn the scale between competitors for the same seat.

7. That taxes for polls of sons or servants shall give no advancement for masters or fathers, because such sons or servants have seats themselves.

8. That no degree be allowed on account of any one's predecessors having paid towards building the meeting house, because it had been fallen down before now, but for the repairs since made.

9. That no one be seated if unmarried, unless rated for real estate.

10. That some suitable abatement of degrees be made where its well known the person is greatly in debt.

11. That the tenant of a freehold for term of years shall be allowed as many degrees as half the estate entitles him to, and the landlord the other half.

12. That the proprietors of lands in any other parish shall be if under his own improvement allowed as much as he would be if they lay in this parish, but if rented out, then but half as much.

13. Married women to be seated agreeable to the rank of their Husbands, and widows in the same degree as though their Husbands were still living.

14. That the foremost Magistrate seat (so called) shall be the highest in rank, and the other three in successive order, that next in rank shall be the foremost of the Front seats below, then the Fore-seat Front Gallery, then the Fore-seat side Gallery.

15. That the side seat below, shall be for elderly men, the foremost first or highest and the others in order.

16. That the seats behind the fore front seat below, shall be for the middle aged men, according to their degree.

17. That the 2d and 3d seats in the Front and side Galleries shall be for the younger men, to rank alternately, the 2d from before first, and the 3d next.

A COMMENDABLE INSTITUTION.

We learn that numerous representatives of all the religious Societies in the town of Marblehead, with the exception of the Baptist, have recently united in the organization of a Bible Society, auxiliary to the American Bible Society.

This useful association was instituted on the first day of the present month. On the evening of the first Sunday in February, the Rev John Bartlett delivered a discourse upon the objects and principles of the association and the value of the Scriptures, to a large audience, assembled in the Unitarian Church, from the text, Thy Word is truth.

Mr Bartlett, the Unitarian minister was unanimously elected President, Rev Mr Lewis (Episcopalian) vice President, and J. P. Turner, Cashier of the Bank, Treasurer.

The society numbers over two hundred members.

We cannot but express the gratification with which we contemplate such a combination of Christians of different doctrinal sentiments, for furtherance of a cause which is alike dear to the hearts of them all. It indicates an excellent spirit on the part of the good people of that ancient town and cannot fail to exert a benign influence upon the future religious condition of its inhabitants.

Such an example is worthy of imitation. What nobler object can occupy the interest of Christians than the circulation of that word which is truth, and the bread of life to the human soul? And what ought to hinder those who, however else they may differ, agree in venerating the Bible, from uniting together to accelerate its diffusion and influence in the world.

MR THOMPSON'S LECTURE.

We are glad, a second time to avail ourselves of our Correspondent's notices of the Lectures, which are in the course of delivery before the Sunday School Society in this city, and also to perceive that it is his intention to continue them in his future Letters.

LETTERS ON SUNDAY SCHOOLS. NO. 4.

[To a Teacher in the Country.]

REV. MR THOMPSON'S LECTURE.

Boston, February 11th, 1839.

Dear friend;—On parting with you last evening, as you gave a warm pressure with the hand in token of the satisfaction and pleasure with which you had listened to the lecture of Mr Thompson, 'Give me' you said, 'a sketch of it, I pray you, and of the others as they are delivered, that I may have it in my power to recur to them hereafter and recall with more distinctness and vividness the impressions which they shall have made upon my own mind, and thereby be enabled to impress them anew on the minds of others.' I readily comply with your request,—but you must not expect that any attempt of mine will be anything more, than a mere skeleton, into which must be breathed the vitality of your own imagination, and your own ideas and reminiscences, before it can assume any adequate beauty or power.

Before I proceed to this outline, however, it may be gratifying for you to know that the lecturer on this occasion is the son of Rev. Mr Thomson of Barre in this state, an eloquent living preacher, as I am told of the old school; that he was first settled at Natick, and subsequently became the Pastor of the Society worshipping in Barton Square, in the city of Salem.

The text as you will remember was those memorable words from Luke ii. 49. 'Wist ye not that I must be about my Father's business.' The plan, as announced in the opening of the lecture, was to treat of Piety in general; to consider briefly its history and culture; endeavoring from the former, to deduce the method of conducting the latter, particularly in reference to the young. The subject then was 'The history and culture of Piety.' Piety was defined to be veneration and love. Wherever there was perceived in any being, the characters of superior wisdom united with extraordinary goodness, we feel reverence for that being. If in addition to this, we discover in the same being a tender and affectionate regard for us, there is added to our reverence a feeling of attachment or love,—and when these are centered upon God our Heavenly Father, it constitutes Piety.

The *history* of this sentiment was then briefly given, and exhibited in three points of view,—its origin, its theatre of action, and its effects. Its *origin* was traced up to the earliest dates in the history of man. The first pages of the Bible,—the Vedas of the Hindoos,—the poems of Homer although the latter was not a professedly religious work, were adduced as giving the fullest and strongest evidence that this feeling or principle in man takes its date from the highest antiquity. Its *theatre* was the *world of men*. Wherever, said he, man has breathed, Piety has lived. Its *effects* were distributed into two classes,—the *symbolical* or outward; and the *personal*, or those which are manifested in *character*. To the former class was assigned altars, sacrifices, idols, temples, and religious memorials. To these were attributed the existence of fine arts, architecture, music, sculpture, painting and poetry. These in their turn were poetically and beautifully described. I shall long delight, to recall, in an especial manner the expression of your face as he portrayed the power of music. 'No art,' said he, 'has had a more softening influence on the coarse and rugged nature of man than this. Before Eden heard the voice of God, in songs audible to the divine ear the morning stars sang together; and to this *sphere music*, man, ravished by its charms, has added his own immortal *chorus*.'

The lecturer then proceeded to discourse of those effects which he called *personal*. The idea here was, that when piety co-exists with just views of God, it has the effect of harmonising the whole character. It consecrates wealth, and dignifies poverty. It restrains anger, and humbles pride, &c. &c.

Its effects on *families* were then portrayed; its influence on children through its manifestations, in the conduct of devout *parents*; and those also produced by attendance at *Church*. He illustrated the latter by an instance, where the dawning of divine life in an individual was traced distinctly to the saintly look of a servant of God (Buckminster) when standing up to perform the devotions of the sanctuary.

From these two classes of effects he proceeded to deduce the methods of its culture, particularly in reference to the young. One method he said consisted in the application of the *symbols* of Piety to this object, and the other to the influence of the *character* and instructions of those in whom the sentiment is developed. Under the first of these heads it was the purpose of the Lecturer to inculcate the use of those grand and beautiful things which were the products of piety in order to its cultivation in others. The *Church* as such, separated entirely to *holy* uses;—*Pictures* as an efficient instrument for the cultivation of this sentiment,—a Sunday School, he thought, you will remember, if it could be held in a gallery of religious paintings on which the young eye could be permitted to gaze, could not otherwise than produce a benign effect;—*music* too should be used for the same end,—it has created, said he, courage in a coward's breast, turned hatred into kindness;—it has lighted up joy in the bosom of despair;—and why can it not be made to awaken piety in the soul of the innocent? In connexion with this use of symbols, you will recollect that he adopted a train of remark at variance with the commonly received opinions of the Protestants. But was there not, my friend, much truth in his suggestions?

The second method of culture, and by far, as he stated, the most important, consists in the influence of the character and instructions of those in whom the sentiment has already been developed. It was in this point that the speaker seemed to exert his greatest power. I must compress it however into a single sentence or two. It was his object here to inculcate with great earnestness, that a reverence for God, for truth, for duty, habitually manifested before the little beings whom we are educating for life and heaven; a simple but earnest manner of speaking, which nothing but fervent piety can give in these and other religious topics, will be the surest way of awakening in them those religious feelings which we wish them to possess—feelings corresponding with those which warm and sanctify our own bosoms. Imitation in children he said was an instinct; and though they may not understand a word addressed to them, they copy a *look* and a *feeling* as quick as thought. The Sunday School Teacher as an *artist of character* can bring out in the young, his own highest religious idea,—as the painter touch by touch brings out upon the canvass, the idea of beauty which possesses his own mind.

The lecturer then went on to notice two mistakes in the *manner* of instruction. The first was that of considering youthful piety as an intellectual faculty to be fed and brought out chiefly by knowledge. On this point he ventured a caution to teachers. Juvenile piety he thought might be smothered by the incubus of much religious learning. The Sunday School should be made pleasant. Hard books and hard lessons come not where youthful devotion kneels. 'Milk for babes, meat for men.'

The other error he noticed was of the opposite character, against which we must be equally guarded. In order to make the Sunday School agreeable, we must not encourage such a degree of cheerfulness as to amount to merriment. Seriousness, reverence and religious solemnity are not disagreeable sensations, as we may learn by a reference to our own consciousness. Indeed, as he insisted, they are among our most delightful sensations. In this respect children are like men. These things are pleasant to them; for as Wordsworth has beautifully and poetically said, 'Piety is sweet to infant minds.'

The concluding remarks of this lecture were impressively true and eloquent. They were addressed to those who were the Formers of the spiritual characters of the young, whether the office was filled by pastor, parent or friend. He spoke of it as requiring great wisdom, delicacy, care and goodness, and as transcending all others which we were called to fill. For, he asked what does it propose? Nothing less than to fit a generation of human beings to meet all the scenes of life, and to pass through them with inflexible fidelity to God, with unsullied purity, with hearts impregnable to temptation, and with an ever present consciousness that they live, enjoy and suffer and change and die, all for a higher good, an *immortal* life. If such be the office, 'what manner of persons ought we to be in all holy conversation and godliness.'

Such is a feeble outline of this excellent lecture. May the weather be such, my friend, on the next Lord's day evening, as to enable you to be present and enjoy in the company of a much larger number of our friends, the succeeding lecture by the Rev. Mr. Gannett of Boston.

Yours, ever, * * *

RESPECTABILITY OR HOLINESS.

This is the title of a sermon delivered before the Young Men's Benevolent Society, in Boston, Sunday evening, Dec. 9th, 1838, by Henry W. Bellows, and published by request, by Weeks, Jordan & Co.

The leading idea of the sermon—and it seems to us to be both a true and important idea—is, that to advance a benevolent or any good cause, we must not depend upon calling forth the generosity or exciting the sensibilities of the public; but must rely on the *religious feeling* of the community.

In the course of the sermon, Mr Bellows earnestly insists that false and unworthy notions pervade this community as to the aims and uses of life, which are perpetuated by all the respectability and influence of wealth and station; that the highest aim proposed to the rising generation is little more than that of becoming *honest and respectable*. 'The public does not expect young men to be religious.'

Having endeavored to establish this position, the author proceeds to direct the attention of young men to what he considers to be *the true end of life—the attainment of holiness—personal religion*—which he urgently importunes them to pursue instead of *respectability*.

We have room for but a brief extract from this useful discourse.

Happy, happy the young, who have early known the joy of administering to the poor! Happy those among you, who have devoted even the slenderest pittance of your first earnings to the God-stricken and needy children! Happy those who chastened the ardor of impetuous youth, with visits to the dwellings of want and sorrow and sin! How richly have you been repaid; how enlarged your heart: how quickened your conscience; how elevated your faith; how heightened and sanctified your aim.

What almoners to the poor are so beautiful as the young? Charity is too often but the atonement which luxurious age makes to society for the sins of the youth. There is no acknowledgement in it of the brotherhood of man. The crumbs of the rich man's table are shared by the dog who licks the sores of the beggar at his gate. The poor, like their heavenly Friend, love a cheerful giver. Think you they know not whether the gift to their necessities is wrung from conscience, extorted by custom, the careless overflow of luxury, or the token of fraternal sympathy, the acknowledgement of human claims, and the earnest of deep, spiritual interest? The poor have human hearts. When youth, in its beauty and hope, unblighted by disease, nor yet in the shadow of the tomb, voluntarily steps aside from the crowded track, where its fellows makes ceaseless pursuit of pelf or pleasure, to succor the halt and maimed who perish by the way side, their faces shine like the face of an angel. Their alms are costlier than frankincense and myrrh. To the poor they become messengers from heaven. Their gifts are received like the charities of God, without distrust, jealousy, or degradation. They awaken the first confidence in the reality of virtue.

WESTERN MESSENGER.

The February number of this periodical has reached us. We are glad to perceive that the work is losing nothing of its vigour and interest. A new signature amongst those of its poetical contributors will be welcomed by many readers.

RECENT PUBLICATIONS.

Winter Studies and Summer Rambles in Canada. By Mrs Jameson, Author of 'Characteristics of Women,' Female Sovereigns,' &c, &c. In two Volumes. For sale by Little and Brown, Boston.

These volumes are written in an easy and agreeable style. They contain a great variety of interesting descriptions of places and scenery, together with stories, notices of Canadian Society, of Indian customs and languages, of politics, books, &c; and, being withal, neatly printed and bound merit a general reception into the parlor and Library.

The Teacher: or Moral Influences employed in the Instruction and Government of the Young. New Stereotype Edition; with an additional chapter on 'The First Day in School.' By Jacob Abbott, Late Principal of the Mount Vernon Female School, Boston. Mass. Boston: Whipple and Damrell. 1839.

'This book is intended to detail, in a familiar and practical manner, a system of arrangements for the organization and management of a school, based on the employment, so far as is practicable, of *Moral Influences*, as a means of effecting the objects in view.'

This work, containing as it does the results of the sound thinking and patient experience of an accomplished Teacher, deserves to be attentively read, and cannot be perused without enlarging one's ideas, and communicating excellent practical suggestions, in regard to the important subject of which it treats.

INSTALLATION.

Rev. A. D. Jones was installed as Pastor of the First Congregational Church and Society in Brighton on Wednesday last.

The following was the order of services on that occasion. Introductory Prayer, by Rev. Dr Parkman; Selections from Scripture by Rev. A. B. Muzzey; Sermon, by Rev. Dr Francis; Installing Prayer by Dr H. Ware Jr; Charge by Dr Walker; Right Hand of Fellowship, by Rev. Nathaniel Gage, of Haverill; Address to the People by Rev. Samuel Barrett; Concluding Prayer by Rev. Mr Damon, of West Cambridge.

A NEW PERIODICAL.

We would direct the attention of our Readers to the 'Prospectus of a Monthly Miscellany of Religion and Letters,' which may be found in one of the columns of advertisements on our last page.

The undertaking of Rev. Cazneau Palfrey is an important one, and if the Journal be successful in obtaining the support which it will require—as we sincerely hope it may be—it will confer a great benefit upon the cause of Liberal Christianity and sound literature.

(From our Correspondent at Washington.)

No. XI.

THE SUPREME COURT ROOM.

Washington, D. C., Feb. 9th, 1838.

Mr Editor.—I have long wished to send you some account of the more remarkable apartments of the Capitol, which should be so drawn as to impart a correct as well as clear idea of them. Not being acquainted with the technical terms of architecture, I have hesitated; but as the Supreme Court room is just now a place of no small attraction, I will endeavor to give you some idea of it. It is situated in the north wing of the Capitol, directly under the Senate chamber, and looks towards the East. Its situation is bad: it corresponds not with the dignity of the body that occupies it. It has a sort of by-way entrance, so narrow and dark as to require to be constantly lighted by a lamp, even at mid-day.

The room itself is of considerable size, of a semi-circular form, with the ceiling in the form of a broad and very flat dome, supported by heavy arches of stone. This dome was originally so ill constructed as to fall down and to cause the death of the gentleman who planned it. It was, from necessity, re-constructed on the same plan, but with materials so solid, that all danger of its falling is removed. It is lighted by three windows on the East, which indeed are altogether insufficient for the purpose. The room is consequently very sombre, so much so as to impress me with the idea that it was more fit for the inquisition than for the court of justice. The light is bad, so bad that it is difficult to distinguish clearly the features of the judges, and is painful to the eye. I heard a member of the bench the other day complain that he could not distinguish the countenance of a friend opposite to him.

The proportions of the room are faulty. To remedy this fault, the floor of the central part was at first sunk so low, as to render it impossible to warm it thoroughly. It was like descending into a pit. The floor has been raised, but the disproportion has been rendered more glaring.

Whether from the gloom of the apartment, the heaviness of the architecture, or the dignified purposes to which it is set apart, the effect is imposing. There is but little ornament about it. There are no paintings, and only two busts—one of Jay, the first chief justice of the U. S., the other chief justice Ellsworth. From their stands they look down in mild and tranquil dignity upon those seats which they once honored with their talents and illustrated by their virtues. Their placid and serene features seem indexes of the worth of lofty aims and unsullied feelings; and there they will remain eloquent guardians of integrity, patriotism and justice.

The stillness of this spot is also remarkable compared with the noise and din of the legislative halls, no whispering is allowed; every thing is excluded which could divert or distract the attention. Indeed, few frequent it except those who have business there. Commonly there are not more than 6 or 8 present besides the judges and the lawyers engaged in pleading. But when some distinguished lawyer is to make a plea, then the attendance is greater. Several important cases have come before the court during the present sitting, and have been argued at great length and with great ability, particularly the Goochland mine case, from Virginia, and two or three cases in which the U. S. Bank of Pennsylvania was concerned. The question involved in the latter was one of no small magnitude, it being disputed whether a corporation, as such, could make contracts in foreign states; that is, out of the state in which it was created. Mr Webster was engaged in both cases, and to-day made a comparatively short, though very able plea in one of the latter cases. The court room was early filled, and every seat was occupied by ladies, who for the sake of hearing the renowned orator are content to listen to dry, abstract, legal discussions. Few however venture within these walls, except to hear some one very distinguished, and when they do their calls are short. The Senate or House of Representatives commonly offer greater attractions.

The bench is now full, judge McKinley having arrived within a few days. I heard one of the judges recently complaining of fatigue, as they sit generally about 5 hours, or from 11 o'clock to 4, and hold a conference in the evening.

Your friend, VIATOR.

(From our Correspondent at Washington.)

No. XII.

RELIGIOUS SERVICE AT THE CAPITOL.

Washington, D. C., Feb. 13th, 1839.

It is well known I presume that a religious service is held every Sunday morning in the hall of the House of Representatives, the Chaplain of the Senate and the House alternately officiating. It will also be allowed I suppose that attendance upon particular places of worship is very much influenced by fashion. To attend at the Capitol is fashionable; and hence there is generally a full attendance, though one at least of the Chaplains does not stand very high in the estimation of the public. Sunday before last, I went to the Capitol, when the Chaplain of the House officiated. The hall was full, and there was no little display of fine dresses. The sermon, though one hour and twenty minutes long, and marked by no flights of eloquence, was listened to with perfect attention. The preacher's manner was deliberate and impressive. He spoke without notes. What was most remarkable about the service, was the want of singing. I observed only some eight or ten of the members present.

Last Sunday the Chaplain of the Senate officiated. He is distinguished for a tremendous voice. Scarcely ever have I heard the roof re-echo to such vociferation; nor did the roof re-echo to his words alone, but to the blows inflicted upon the desk. He spake an hour, extempore, the mode of preaching which I believe universally prevails amongst our brethren, the Methodists. These two instances afforded ample proof of the danger which besets extempore speaking, that of becoming prolix and tedious. On the latter occasion, I observed only six or seven Representatives present, and two of the judges of the Supreme Court. Indeed, I am told, that rarely more than a dozen members of Congress, attend upon the service performed for their especial edification; but it is not be inferred from this, that all the rest absent themselves from public worship entirely. Many gentlemen are the regular attendants at these churches, in the city, whither they are drawn by similarity of sentiment, or by their peculiar religious views: still I am told, that not a few spend the day in their own rooms. It is said, indeed, that the matter of attendance at church is now regarded as of less consequence than formerly—that external observances are sinking in utility and in public estimation, and therefore it would be rash and uncharitable to judge of the state of religious feeling in a community, from this circumstance. Without attempting to controvert this position, I cannot but think it a misfortune that any custom should fall into neglect, whereby people should be withdrawn from the sphere of religious influences, especially when other influences are at work of a decidedly irreligious tendency.

But I am told that some, at least of those connected with the public offices are detained from Church, by other causes than conscientious scruples. They

stay at home to work. So great is the amount of labor imposed upon them at the end of the week, that it cannot be completed except by trenching upon holy time. This certainly ought not to be. It is a shame that such a thing should be tolerated within the walls of the Capitol, or of any office. What will be said of legislators who, while they ostensibly maintain public religious services for their own convenience and benefit, impose upon their officers and attendants such duties as render it impracticable, or to say the least inconvenient for these officers and attendants to attend upon their customary services? What but that such legislators have very little regard for consistency, or for those institutions which they profess to respect?

Whatever may be the views or feelings of individuals with regard to the observance of the Sabbath, I cannot but think it very evident that no observances can be safely discarded or neglected which have a tendency to sustain and cherish order, morals and religion. How can any one doubt this, who has ever walked these streets of a Sunday evening? The ear is too often pained by the noise, the levity, the profanity, not merely of boys but of men. Indeed, the latter habit is fearfully prevalent. Along the principal avenues the ear is frequently assailed with rude and shocking oaths; and one might almost imagine there was a rivalry between young and old, as to which should utter them with the most offensive emphasis. This vice deserves the more severe rebuke, as it taints men who pass for *gentlemen* and men who ought to serve their generation by example, as well as by counsel. Do these men forgot, that this practice is liable to the charge of extreme vulgarity as well as impiety? Would that the reflection may not come too late, that although they do not consider themselves as the special guardians of the public morals, they are responsible for the influence they exert upon those morals. Would that they would abstain from a practice which must always pain a reflecting mind.

SYRACUSE, N. Y.

The friends of Liberal Christianity have reason to be much gratified at the success which has attended the efforts of our Preachers at Syracuse.

Several of the most influential and respectable men of the place have joined themselves to the Unitarian Society with manifestations of deep interest and zeal.

The following is a list of the Officers of the Auxiliary Association which has been recently established in the new Society. Hiram Putnam, President. John Wilkinson, Stephen Abbott, Thomas Spencer, Executive Committee; L. H. Redfield, Secretary and Treasurer.

One of these gentlemen in a letter to the General Secretary says;

'There can be no mistake in saying that we have here the elements of usefulness and the capacity for a good society and congregation, and that every tendency is of the most encouraging aspect. The truth is there was an *almost wonderful* lack of knowledge of the tenets, and practical views of your society and friends; and to myself and very many others who had never heard such men, when invited to attend, it seemed like going again to hear that which our reason repelled. I have with care noticed the expression of agreeable surprise among all those who for the first time attended the preaching of Messrs Barrett, Green, Hosmer, Storer, &c.'

MORAL RULE OF POLITICAL ACTION.

A discourse with this motto has been sent to us by the publishers, James Monroe and Co. It was preached in Hollis street church on Sunday, January 27, 1839, by Rev. John Pierpont. The text is from Acts v. 29. *We ought to obey God rather than men.*

The object of the discourse is to state a principle, or rather to illustrate the principle stated in the text, according to which men are bound to proceed, in all their conduct as constituent members of the social body, in all their civil relations, and in any and every form of political organisation.

In relation to this purpose, Mr Pierpont says,

'To do this in any, even the most general and guarded form, *may*, possibly, be called political preaching. To which I can only reply, If it be so, let it be so. Moral principles are given us by our moral governor and judge, to be applied to every subject and in every relation in life. If we will assume social relations, and act as members of society; if we do not choose to satisfy ourselves with the hermit's life, but will constitute civil communities and political relations and act in them, then necessity is laid upon us—if we wish those relations to be enduring, and those communites prosperous, stable and happy—to regulate, that is to rule, our action in them by some principle. And if the showing that it must be a *moral* principle be preaching politics, the more of such preaching there is, and the more it is regarded, in any community, the better— in all respects the better—for the community will it be. And when I see so frequent and gross departures, as in this country there are constantly witnessed, from moral principle in political action, I ask myself whether, in this respect, the pulpit in this country has been faithful to its trust.'

For one, we approve of the doctrine of this discourse, think it needs to be enforced more frequently upon the attention of the community, and that the author deserves commendation for the independence, sincerity and plainness with which he has set it forth. The doctrine may be briefly stated thus.

'It is not merely my right—it is my *duty*, as a true and faithful servant of God, to obey him in using my political influence, my elective franchise, in his service, by placing those in political office who, I believe, will be faithful to his cause;—in other words, I am bound to act in behalf of morality through political instrumentalities.'

The Editor of the Courier is informed that our reason for believing that the Speech which we attributed to the Auctioneer who sold the 'Old Clock,' was actually delivered by him, was, that such was stated to us to be a fact by the respectable gentleman, who handed us a copy of the 'Speech,' and whose word we did not deem it to be courteous to doubt.

The Clock, however, belonged to the New, and not, as was stated, to the Old Brick.

AMERICAN UNITARIAN ASSOCIATION.

Associations, auxiliary to the A. U. A. have been formed in the following places.

Pepperell, Dea. Nathaniel Sartell, agent.
Brooklyn Con. Philip Scarborough Esq, agent.
Ashby, Dea. Isaac Hartwell, agent.
Hampton Falls, Wells Healy Esq. agent.
Syracuse N. Y., L. H. Redfield Esq, agent.

'The Old Family Clock,' on our last page, is from the Knickerbocker.

Two obituary notices are necessarily omitted

ECCLESIASTICAL INTELLIGENCE, ETC.

Methodists. The whole number of members in the Methodist Episcopal Church in the United States, is 720,625. Total increase last year, from Dec 1837 to Dec 1838, 59,272

A semi-monthly religious newspaper, entitled 'African Luminary,' is about to be established in Liberia, Africa, under the superintendence of the Methodist Missionaries in that colony.

It is said to be the intention of the Roman Catholics to erect a magnificent cathedral in London, and that a hundred wealthy peers and Commoners are expected to subscribe 1,000*l.* each towards it.

Prison Statistics.—From the last monthly return of the prison at Sing Sing, we learn that there are now in confinement there, 771 men, and 54 women, since the 18th of last month, the terms of 10 have expired, 3 have been pardoned out, and 3 have died.

Emigration of German Lutherans to the U. S. We have received letters from Bremen, (says a German paper of Dec. 1, 1838,) wherein it is mentioned that a party consisting of seven hundred persons, are in Bremenhaven, ready to emigrate to the U. States. They are Lutherans, styling themselves the 'Old Lutheran Congregation,' who have left their native country, Saxony, on account of religious intolerance, and intend to settle in one of the Western states. They are an industrious class of people, and are said to be in possession of rising half a million of dollars. The party consists principally of farmers and mechanics, including sixteen ministers of the gospel, and four school-masters.

The Queen Dowager (Adelaide) of England, has at her own expense, given orders for the erection of a Protestant Church in Malta. The cost will be from £6000 to £3000.

The Religious Tract Society during the last year distributed more than 15,000,000 of their publications.

OBITUARY.

For the Register and Observer.

MRS MARY B. K. GARDNER.

Mrs Mary B. K. Gardner, wife of Samuel J. Gardner Esq. of Roxbury, whose death has been recently noticed in the papers, was born on the 3d of July, 1801, in Hampden on the banks of the Penobscot, Me., and died in the city of Newark, N. J. on the 5th February, 1839. Her parents were the late Hon. Martin Kinsley, and Mrs Mary Kinsley, who is still living in Walpole, N. H., of which her father, Col. Bellows, was the founder. While yet in dawning childhood, the heart of Miss Kinsley was turned toward God, on whom, we shall see, it was stayed with such unwavering confidence, while she was passing through the shadow of death. A little after this period, it was her good fortune to have an amiable cousin and friend of her own sex, a little in advance of herself in years, who impressed upon the ductile character of Miss Kinsley, something of her own lovely image. So important did she deem this plastic influence, that she acknowledged it on her deathbed. How faithfully and tenderly she discharged the obligations of an only child child, the heart of her widowed mother can alone respond.

On her marriage new duties opened before her, which she prepared conscientiously to perform. At a season, very often consumed in frivolous dissipation, she maintained a thoughtful seriousness. Approving social gaiety and innocent festivity, for which her uncommon beauty and intellectual accomplishments had well qualified her, she yet desired to partake of them with moderation. Her domestic joys were dearer still than they, and for them she reserved her choicest sentiments, affections and powers. That husband and wife are one, was not to her an unmeaning phrase, for her pure love, like flame meeting flame, became blended with her husband's, and produced a feeling of delightful unity. The consciousness, that she was beloved, where she had garnered up her own affections, constituted the selectest ingredient in her cup of life.

The maternal relation was one, which she sedulously studied, and emphatically illustrated. To the nurture and education of her children she devoted her felicitous talent for instruction. For them she gave up pleasure, sacrificed health, and, when that was gone, dedicated the slow moving hours of sickness. Much as they owed to excellent instructers, they owed her more. They were sensible of this, and reciprocated all her love and attention. This charge, which was viewed by her with religious veneration, she surrendered only with her last drawn breath, for her last sickness was eagerly seized, as a precious opportunity to condense and confirm all that she had previously taught them of virtue and religion. She did not however limit herself to lessons of morality and piety. She imparted her aid and guidance in the acquisition of all useful knowledge, and every elegant accomplishment. In gratitude to those, who have employed their talents to improve the mind and heart of the world, I record the names of Farrar and Edgeworth, to whom, among others, she acknowledged uncommon obligation.

In the Spring of 1832, Mrs Gardner had the measles, which fixed a canker on her lungs, threatening a speedy termination of life. But her mission was not to be thus closed. She was reserved for farther suffering, it is true, but also for an ampler developement of her own character, and more extensive usefulness to others. Though disease had touched her heavily, it could not wither her personal attractions, much less affect her mind and heart. She rose above it, and could not consent to hold her life for the mere possession. A residence during a summer in Maine, a winter in Savannah and Charleston, and frequent journies by advice of her excellent physicians in Roxbury and Boston, kept the enemy at bay, but could not baffle him.

While enjoying the physical power, which was however sometimes denied her, she was never more active in doing good, than in her latter years of ill health. The more she was herself deprived of physical enjoyment, the more she longed to communicate it to others; and as her life threatened to be brief, she strove to protract it by increased activity. A great and sudden change of fortune occasioned no other emotion, than disappointment at the failure of some projected plans of benevolence. Even the loss of a dear father, and two loved children, though it disturbed, could not distract, her well balanced and pious mind.

The time was now approaching; when her principles were to be put to the test; and it would be seen, how well the sentiments and opinions, that had animated her through life, would be able to sustain her in the last extremity. A few weeks before her accouchment, she sent for the able and benevolent physician in the city of Newark, who attended her in her last sickness, requesting an hour's conversation. At the conclusion of this interview she desired him frankly to inform her, what would probably be the consequence of the approaching event. Thus called upon, and perhaps, believing, that one, who had the courage to ask such a question, would bear with fortitude an honest answer, he plainly told her, that the issue was full of extreme peril, but that she might possibly survive it. Not intimidated, she calmly replied, that such was her own opinion. From that time, she prepared with composure for the coming crisis by putting her house in order, and giving to her children her last instructions.

When at length she had given birth to a daughter, and it was apparent, that the king of terrors was already on the threshold, she maintained the same extraordinary equanimity, except that her mind gathered energy, and she spoke with increased vivacity. During the eight succeeding days her reason was bright and clear, till the last, when a mild delirium ensued. This season she employed in strong manifestations of firm trust and confidence in the mercy of God, faith in the Savior and a happy hope of salvation through his appointed means. With wonderful calmness and serenity, and often with a smiling countenance, she conversed about the nearness of death, made every appropriate disposition, called for by the solemn occasion, sent messages of advice, warning, exhortation and affection to people in the house, and friends at a distance, whose memories, affections and souls appeared very dear to her at this time. To her husband and children she addressed herself often by day and by night, always with unparalleled tenderness, propriety and force. The Holy Scriptures and Prayers were often read to her at her request; at other times, she repeated large portions of the Psalms and other scriptures, with which her memory was stored. She appeared to be favored with no new manifestations from heaven, but her former principles, sentiments and emotions acquired a remarkable accession of strength, depth and sublimity; and she labored to sum up and condense all her thoughts and desires in the short space, that remained to her. Happy herself, her principal care was to urge on others a course, that should conduct them to the same blessed close. She was perfectly resigned to the Divine Will, consented to receive the remedies prescribed, but did not desire to survive, unless she could be restored to such a degree of health, as would enable her to be useful. Such was her habitual sacrifice of self, that she was willing to die, not only for her own sake, she said, but because she thought that her example in the closing scene would confer a greater benefit on her children, than a few more years of life. She looked at Death with a smile, while he was standing at her bedside, and such was the elevation of her soul at this dread scene, which tries the reins of the children of men, and sometimes appalls the stoutest heart, that she sustained not only herself, but her weeping family also, and quite deprived the monster of his sting. Never for a moment did she descend from this elevation, nor, during wearisome days and nights, were her hope and fortitude seen to fail or drop. Her immortal part was triumphant. She said much, but nothing superfluous; she had much to say, yet nothing was omitted. She died happy, and without a struggle. What an Euthanasia! See, my children, said she, how a Christian can die! Tell my mother, that I put my trust in the mercy of God alone.

Mrs Gardner possessed a fund of good sense, and a sound judgment, improved by assiduous cultivation. Always judicious and discreet, her heart was very tender and affectionate, and prompted her to sympathize with, and relieve oppression, distress and want, and palliate the failings, and vindicate the wrongs, of others. She ever espoused the weaker side, detected the leaven of goodness in another's character, and was reluctant to condemn. Intrepid in danger, as she had repeatedly proved herself to be, she was always collected, and preserved her soul in true humility. Her soul rose in arms at once against supercilliousness and oppression, and scorned meanness and pusillanimity, however rich and high. She valued others very little for their wealth or rank merely, unaccompanied with intelligence and virtue. Loving the conversation of well informed men, she had little taste or patience for gossip, pretension or affectation in either sex. She was a woman of prayer, and a firm believer in its efficacy. Not relying on the purity of her heart and life, she died, reposing in faith on the bosom of her Savior.

She has left behind her many dear friends, who will always tenderly cherish her memory; but her most afflicted mother, husband and children, will bear about with them her lovely image, engraven on their hearts forever.

FOR THE REGISTER AND OBSERVER.

MISS SARAH CUSHING.

Died in this city, on Saturday the 16th inst. Miss Sarah Cushing, daughter of the Hon. Abel Cushing, aged 27.

The deceased was an only daughter;—like a sister to her parents, and as a mother to her four brothers, to all of whom she was devoutly attached. Her many virtues drew around her, a large circle of strong, ardent friends, whose love for her grew deeper and more fervent, as, through intimacy, her character became unfolded. Her gentle manners and engaging disposition, first attracted strangers towards her,—and the alacrity with which she made their wishes and happiness her own, bound them forever. Her benevolence led her, a frequent visitor to the chambers of the sick, and to the dwellings of the needy. She even sympathized with those around her in affliction, with as much feeling as they now regret her death; she could not with more. Her love for truth and frankness was characteristic; and it was particularly with reference to these qualities that she selected her confidential friends. She was human, as we all are, but

'Even her failings, leaned to virtue's side.'

Owing to the attention of her parents, she was a firm believer in Christianity as taught by our Savior. Before her decease, she was fully aware of the nearness of death, and with entire resignation yielded her will to that of her God. Her parents and surviving relatives, in this most severe stroke of Providence, must derive great consolation, in the deep felt sympathy of all who knew her. Her loss cannot be made up to them; but it is comforting to reflect that her virtues are rewarded.

INTELLIGENCE.

Massachusetts Legislature.—In the House of Representatives, a report has been presented from the Committee appointed to consider the expediency of admitting atheists to testify and to act as jurors. The report was in favor of extending to them the right. A bill embodying the proposed changes, accompanied the report; it was read, and refused a second reading.

A bill relating to the Militia, reported by the Commissioners on the subject, is under discussion. An unsuccessful attempt was made to strike out a clause which exempted clergymen from military duty. When the clause relating to the exemption of Quakers and Shakers was under discussion, on Wednesday, Mr Bradburn of Nantucket, moved an amendment to the effect that all might be exempted who have conscientious scruples against bearing arms. Decided in the negative.

The bill to incorporate the Benevolent Fraternity of Churches in the city of Boston, has passed to be enacted.

Numerous propositions for amendments to the constitution, in respect to representation in the Legislature, have been offered and referred.

Culture of Silk.—A great meeting of citizens friendly to the culture of silk was recently held in the hall of the Franklin Institute, in Philadelphia. Several Resolutions were submitted, among which was one recommending that a State Convention be held at Harrisburg, on the 22d inst. to form a State Society, to consider and recommend such measures as may best encourage the growth of Silk in every county of the State, and aid in diffusing important information.

Another resolution recommended that the members of the Convention, devise some plan whereby Philanthropists may establish Mulberry Orchards, in the vicinity of our large cities and villages, for the purpose of supplying mulberry leaves gratuitously, to the worthy indigent inhabitants thereof.

An interesting debate was held on these and the other resolutions, and delegates from the city and county of Philadelphia, chosen to attend the proposed State Convention at Harrisburg.

Deaths of Aged Persons.—The Newport Mercury of last week, gave a list of the deaths of twenty nine persons, between the first of February 1838, and the first of February 1839, whose average age was 80 years, and 6 months. One was 100, and five were over 90 years, at the time of their death.

Rhode Island License Law.—We gave last week an abstract of the new law, of the State of Rhode Island, in regard to the sale of spirituous liquors. We give now the sixth and part of the seventh section, as a curiosity, showing as they do, the tricks and contrivances to which unprincipled men will resort for purposes of gain.

Sec. 6. Any person who shall, without license as aforesaid, and with a design to avoid the penalty in the last section provided, sell or give away any rum, wine, or strong liquors, upon pretence of admission to any room, public show, or exhibition, taking pay for admission to such room, show, or exhibition, or who shall give or furnish any person with such rum, wine, or strong liquors, taking pay for some other article of merchandize at or about the same time sold to the same person or persons, without license, and with the design aforesaid, shall notwithstanding such pretence of admission, exhibition, or sale of other goods, be deemed and taken to be guilty of a violation of the fifth section of this act, and be subject to the penalty in said section provided.

Sec. 7. If any person not licensed as aforesaid, and occupying any dwelling house, store, or other possessions whatever, shall sell rum, or strong liquors in any secret and clandestine way, either by a dumb waiter, revolving stand, slide or drawer, or any other secret way, the owner of such house, store, or other possessions, which shall be hereafter let or leased, shall be deemed and taken to be the offender, and suffer the penalties provided therefor.

Border Troubles.—By recent intelligence from Maine it appears that there is reason to apprehend serious trouble between this country and Britain, in regard to the disputed territory. The immediate occasion of the danger, is the trespass that has been made by the citizens of New Brunswick, on the timber of the disputed territory. Maine has sent troops to drive the trespassers away; and land agents and others on each side have been arrested and detained as prisoners. In the mean time the Governor of New-Brunswick says he is instructed by his government (conformably too with an understanding with the American Government) to maintain exclusive jurisdiction over the disputed territory, till the whole difficulty is adjusted between the governments; and that he has a strong force at hand to sustain his claim. On the other part, Gov. Fairfield denies that there exists any such understanding, with our Government, and agreeably to the request of the legislature he has issued his proclamation for raising more troops. The legislature of Maine have voted $300,000 to meet the expenses.

Earthquake at Martinique.—The French ship Pauline, arrived at New Orleans on the 2d inst., from the Island of Martinique, brings intelligence of a dreadful Earthquake which occurred there on the 11th ult. The town of St. Pierre has suffered greatly, but the destruction at the town of Port Royal is much more frightful—at that place the number of victims is represented to amount to at least four hundred. At the departure of the Pauline, which took place the day after the calamity, the entire extent of the devastation had not been accurately ascertained. It commenced at 6 o'clock, A. M., and lasted with much intensity for about five minutes. Hundreds of plantations on the island have been entirely destroyed. Nearly all the houses at Port Royal were demolished.

Texas.—A bill has been passed by the Texian Congress, locating the seat of government at some point between the Trinity and Colorado rivers, above the San Antonio road to Nacogdoches, formerly known as the King's Pass, when the country was owned by the King of Spain.

An extensive bed of bituminous coal was discovered above the falls of the river Brazos, said to be of excellent quality.

Persons recently arrived from the frontier of Texas, state that immense herds of buffalo are ranging there, which are so tame that they can be captured almost as easily as domestic cattle.

(From the New York Commercial Advertiser.)

Violent Storm!—Three Packets Lost!—Our late storm seems to have far been exceeded in severity and extent of disaster by one which swept over the West of England on the 6th of January. No less than thirteen columns of the Liverpool Mail are filled with details of its ravages. In that town the damage was so general that not one street entirely escaped. Great numbers of chimnies were blown down, crushing the houses in their fall—roofs were carried away—garden walls prostrated, &c.—and in some instances entire houses were reduced to heaps of ruins. Several lives were lost.

The disasters among the shipping were terrible. No less than three of the New York packets were lost, the Oxford, the St. Andrew and the Pennsylvania. The Oxford went on shore in Bootle Bay on the night of the 6th, with all her masts standing. The next morning the passengers, thirteen in number, with the captain and crew, landed in safety, with their luggage. The masts fell in the course of the night.

A later account says, on board the Pennsylvania, Captain Smith, (a commander universally esteemed) the first and second mates, about seven of the crew and four of the passengers had all perished. Fortunately six had been saved.

One of the passengers, Mr Thompson of N. York, had been seen by Captain Nye, of the Independence, at Leasowe. He reported that himself and three other passengers and five seamen left the ship in one of the boats, which was swamped, and the other eight were drowned. Mr Thompson ascribed his safety to a life preserver which he had on.

It was reported on the 10th that 26 persons had been rescued from the Pennsylvania—44 from the Lockwoods—and 23 from the St. Andrew.

The accounts from the interior are quite as frightful as those from the sea-coast. At Manchester the violence of the storm was terrific. In the surrounding country the destruction of trees was immense. In one park alone 150 were prostrated, and 170 more very much injured by the loss of large limbs and branches. At Blackburn no less than eleven factories had their chimneys levelled, doing great damage in their fall.

The storm extended to Ireland, committing great ravages in Dublin and other places.

The East India Government has again become involved in war with the Burmese. Colonel Benson, the British resident at the court of Burmah, had been subjected to a sort of imprisonment in an unhealthy island. Upon receipt of information to this effect, the Indian government had ordered troops to march with all haste to revenge the insult.

The English presses consider the fact the government of Burmah purposely provoked the declaration of war as established; and argue thence that the Burmese must have the assurance of assistance from other native powers. This bodes a stormy time in the East.

The Corn Law question is producing a tremendous excitement. The subject seems to have convulsed the country from London to Edinburgh. The Ministry, it is thought, will submit, on the meeting of Parliament, a plan for the repeal of the Corn Law, or such a modification of those laws, as will be tantamount to a repeal; and should they not command a majority in the House of Commons, immediately dissolve it, and take the sense of the country on the questions. Large meetings to pass resolutions for the total repeal of these laws have been held in London, Liverpool, Leeds, Manchester, Edinburgh, and all the large towns, attended by many members of Parliament and men of wealth.

The Protector, an East Indiaman, bound from London to Calcutta, when near the latter place, on the 18th of October, went to pieces while at anchor, and every person on board, with the exception of eight, perished. The crew consisted of 36, and the passengers, mostly a company of recruits, 116 men, 16 women, and 10 children: total 178.

An American vessel, (name unknown) bound to the Baltic, was lost with all hands, on the island of Lessoe, on the 8th.

The steam packet Shearwater, on her passage from Liverpool to Dublin, discovered a child floating about upon a plank. The captain of the steamer steered towards him, and picked him up; and next day he was in Kingston in good health. He was a boy of about six years of age, and says both his parents were lost in one of the Liverpool and New York packet ships, wrecked in the late awful hurricane, and thinks he was at least five hours floating on the water.

SUNDAY SCHOOL SOCIETY LECTURES.

The third lecture of this course will be delivered tomorrow evening, at 7 o'clock, in the Federal Street Church, [Rev. Dr Channing's,] by the Rev. Mr Gannett, of Boston.

Sunday School teachers, and others interested in the cause, are respectfully invited to attend.

J. F. Flagg, E. Cobb, R. W. Bayley, W. A. Weeks, L. G. Pray, } *Committee of Arrange'ts.*

Feb. 23d.

MARRIAGES.

In Bolton, 17th inst. by Rev. Mr Allen, Mr N. Avery Newton, to Miss Julia, daughter of James Moore, Esq.

In New-Orleans, Mr E. G. Pratt, of Mobile, to Miss Frances E. Hovey, of South Berwick, Me.

DEATHS.

In this city, 17th inst. Mr Archelaus Norcross, 59.

In Cambridge, 16th inst. Major John Hastings, 85. He was one of the few surviving officers of the Revolution and a pensioner. He entered the American Army as a Captain, at the time Washington took the command in July, 1775, at Cambridge, and served honorably during the whole war. At the time of his decease, he was among the last of the original members of the Massachusetts Cincinnati, of which only about 30 now survive out of 336, in the Massachusetts line. Major Hastings was a native of Cambridge and a graduate of Harvard College in 1772.

On Monday of typhus fever Samuel T. Hildreth, Teacher of Elocution in Harvard University 21.

In Grafton, 12th inst. George Henry, son of George G. and Mary A. Carpenter, aged 4 years and two months. Printers in Rhode Island are requested to copy this notice.

In Nantucket, on the 8th inst. Mrs Winfred Starbuck, wife of Mr Elisha S. and daughter of the late William Coffin, Esq. 49.

In Baltimore, 15th inst. H. P. Sumner, Esq. son of the late Edward Sumner, of Roxbury, 52.

At Hollis'ton, 16th inst. Mrs Margaretta P. Dickinson, relict of Rev. Timothy Dickinson 79.

In Brookline, 17th inst. Miss Susannah R. daughter of Mr Benjamin Davis, 16.

FRENCH BOOKS—C. C. LITTLE & JAMES BROWN have this day received from Havre—Jaubert Elemens de Grammair Turke; B. Constant De la Religion, 5 vols 8vo; Atlas Commercial, folio; La Fontaine Fables, beautifully illustrated; Gil Blas, do do; Don Quixotte, do do 2 vols; Moliere, do do 2 vols; Le St Evangele, do do; Livre des Enfans, 6 vols; Voltaire Œuvres completes, 13 vols 8vo, plates; Rousseau, do do 25 vols 8vo; Montesquieu, 8vo; Moralistes Francaise; Lamartine Harmonies Poetiques; Delafond traites de Police Sanitaire, &c; Matter, Influence des Lois &c; Dufrenoy Memoirs Geologiques, 3 vols 4to; Orfila traite de Medicine Legale, 4 vols 8vo; Reichard Elemens de Botanie; Economie Politique Chretienne, 3 vols 8vo; Chevaliere Lettres sur L'Amerique, 2 vols 8vo; Loi de la Presse; Picard Ceremonies et Costumes Religieuses, 4 vols fol plates; Chapelle Musique des Rois de France; Prony—Des Marais Pontins and plates; Orloff sur le Peinture en Statie; Veillot—Galerie des Oiseaux, 2 vols 4to; Rondolet Art edo Batir 5 vols 4to and folio, plates; Callet, Tables de Logerithmes, 8vo; Cuvier, Regne Animale, 5 vols 8vo; Gherardin Tableau Ornithologie, 4to; Jourdon Dict. des Sciences Naturelles; La Marc-Animaux sans Vertebres, 7 vols; Latrielle-Crustacees Lyonet-Anatomie des Insectes; Dante, Tasso, Petrarch, Ariosto, 8vo, &c &c. f 23

INGRAHAN'S LAST NOVEL.—Capt. Kyd, or the Wizard of the Sea. By the author of 'Lafitte,' Burton, &c

Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st. f 23

WESLEY'S WORKS.—The Works of Rev. John Wesley, 10 vols, with Portrait. One copy for sale by

f 23 JAMES MUNROE & CO. 134 Washington street.

GARRICK'S Private Correspondence.—The Private Correspondence of David Garrick with the most celebrated persons of his time. Now first published from the Originals, and Illustrated with notes, and a new Biographical memoir of Garrick, 2 vols 4to. For sale by JAMES MUNROE & CO. 134 Washington street. feb 23

LECTURE ON THE SEVEN CHURCHES OF ASIA.—Mr Johnson will give a lecture at the Ma. lboro' Chapel on Monday evening, Feb. 25th, commencing at 7 o'clock on the history of the *Seven Churchss of Asia*. He will illustrate his subject by transparent views of the present condition of the cities in which those churches were planted—to which will be added a view of the isle of Patmos, and a map of the old world.

☞ The avails of the lecture will be appropriated to the Purchase of a Philosophical apparatus for the N. H. Strafford seminary.

TERMS OF ADMISSION, 25 cents at the door, children under 15 half price. feb 23.

BULFINCH STREET LECTURES.—The lecture in the Vestry of the Rev. Mr. Dean's church in Bulfinch street will be delivered on Wednesday evening next by Rev. E. M. Stone of Beverly. Subject, *Christian Progress.*

Service to commence at 7 o'clock. The public are respectfully invited to attend. f23

OXFORD BIBLES. Beautiful English editions of the Bible, all sizes, for sale by WM. CROSBY & CO. 118 Washington street. feb 23

SOUTHEY'S LIFE OF COWPER. The Life of William Cowper, Esq. By Robert Southey, Poet Laureate etc. etc. For sale by WM. CROSBY & CO. 118 Washington street. feb 23

THE TEACHER; or Moral influences employed in the instruction and government of the young. New edition, enlarged. By Jacob Abbott. Just published, and for sale by WM. CROSBY & CO. 118 Washington street. feb 23

WORDSWORTH'S POEMS. The Poetical Works of William Wordsworth. A new edition. In six volumes. For sale by WM. CROSBY & CO. 118 Washington street. feb 23

UNITARIAN TRACTS.—No 120 'Come over and Help Us.' A Letter to Rev. George Putnam, by E. Peabody.

No. 121. 'To the Law and the Testimony.' A discourse on the deference paid to the Scriptures by Unitarians, by James Walker.

No. 122. Remarks on Creeds, Intolleranse, and Exclusion, by William E. Channing, D. D.

No. 123. Charges against Unitarianism, by E. Peabody.

No. 124. A tribute to the Memory of Noah Worcester, D. D., by W. E. Channing.

No. 125, The Nature, Reality and Power of Christian Faith, by Henry Ware jr.

No. 126. The Sunday School, a discourse pronounced before the Sunday School Society, by Wm E. Channing.

No. 127. What is Truth? by Rev Andrew P. Peabody.

No. 128. A Young Man's Account of his Conversion from Calvinism. A statement of Facts.

No. 129. True Grounds of Christian Unity, by Rev. G. Putnam.

No. 130. A Rational Faith competent to the wants of Man.

No 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 29, 1838

No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.

No, 133. The Future Life, by William E. Channing.

No. 134. Repentance the Ground of Forgiveness, by Rev. Joseph Hutton, LL.D, of London.

No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.

No. 136. Reason and Revelation. By Rev. A. A. Livermore.

The Tracts of the A. U. A. can be had of the publishers, bound in eleven volumes at the low price of 75 cents per volume.

JAMES MUNROE & CO.
Agents of the American Unitarian Association,
j19 134 Washington street.

MIRIAM, 2d edition, by the author of Joanna of Naples.

Extract from the North American Review for October, 1837.

'The story is one, simple and unembarrassed; with just personages enough to carry it clearly through, and each performing with directness and force precisely the office which falls to him in bringing about the catastrophe. There is great skill and merit in this. It is so different from the violent strainings after effect by which some have thought to make a display of power, that we have been quite *refreshed* we would say if we dared use that word:—at any rate, the quiet progress of the story without any parade of power, is a sure indication of true power which does its work with simplicity and self ignorance. We are inclined to apply to the Author, what Stuart the artist said of a young painter, 'that young man does not know how well he has executed this.''

The work has also been very favorably reviewed in the Christian Examiner, Lady's Book, Democratic Review, and in many of the leading newspapers of the day.

Published, and for sale by
123 JAMES MUNROE & CO.

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

THIS institution is open for pupils of both sexes, who are received at any time into the family of the Principal, and watched over with parental care. They are fitted for the Counting room, for admission to College or for becoming teachers. The local advantages are peculiarly favorable, being situated in the valley of the Connecticut, where the people are almost wholly engaged in aggriculture, there are few of those temptations, which, in more populous places, tend to lead the youthful mind astray; and no expense has been spared to render the buildings commodious and elegant. The Boston Stage, thro' Lancaster, Templeton, &c, comes directly to Northfield on Monday, Wednesday and Friday of each week.

P. ALLEN, *Principal.*
Northfield, Feb 23. 3tpd

HAWTHORNE'S TWICE TOLD TALES. 'We mean no faint praise, when we say, that we think this tale equal in merit to Lamb's Rosamond Gray, of which the Gentle Boy, though quite dissimilar, strongly reminded us while reading it. We earnestly hope that this work will meet with such favor from the public, as shall induce Mr Hawthorne to continue to apply his talents to literature. On minds like his, which we take to be acute, suggestive and observant, American literature depends for a lasting basis, and steady advancement.'—*N. Y. Lit. Gaz.*

The balance of the edition of this work for sale by WEEKS, JORDAN & CO. f 16

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in Water Colors, $6 a quarter.

Drawing taught to all the School without additional charge.

Any one branch other than Music, $10 a quarter.

Expense of Fuel arranged amongst the pupils.

Teacher of Music, Charles Zeuner, President of the Handel Haydn Society, Boston.

Teacher of Modern Languages, L. de Mariotti, University, Parma.

Teacher of Drawing, Painting, and Assistant Principal, Mrs. Mack.

Competent Young Ladies assist in various branches, one of whom, at least resides in the family of the Principal.

D. MACK, *Principal.*
Cambridge, Nov. 10th, 1838. nov 24

TO THE LADIES.

THE MISSES HUNT, FEMALE PHYSICIANS, would respectfully give notice to the Ladies of Boston and vicinity, that they still continue to attend to all diseases, incident to the Female frame, at their residence, No. 1 Spring Street, corner of Leverett Street, Boston, (Mass.) Diseases of children particularly attended to. The Patent Medicated Champoo Baths will be administered to Ladies. These baths are not only a luxury to persons in health, but a cure for many diseases.

The great success which has attended their treatment of Diseases, and the propriety of Ladies consulting one of their own sex, render any argument in favor of their practice unnecessary.

Hours for seeing patients from 9 in the morning until 6 in the evening. Advice GRATIS. jan 19

PURE SPERM OIL.

E. T. HASTINGS, 101 State street, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.
jan 13 1stf

FOR sale, an elegant Mahogany TABLE, designed for a Pulpit, and suitable for a Communion Table. Inquire at this office. jan 26

SCHOOL FOR MISSES.

(To Readers of the Christian Register in New York city.)

MISS A. M. KITTREDGE has opened a School for Misses, from 6 to 12 years of age, in Amity street, three doors west of Broadway. Miss K. proposes to limit the number of pupils to twenty-five, and to take upon herself the entire instruction of the school. She trusts her having been engaged in a school of similar character for some years, in Boston and vicinity, will be some pledge to parents for her qualifications, though being a stranger, she can only assure them that her pupils shall receive from her the attention, which children at that age so much need.

Miss K. proposes to begin at the beginning, looking to the foundation of character as well as of a good solid education. The English branches, Needle work and Drawing, comprise the instruction of the School.

The Terms are as follows:

1st Class, over ten years of age	$15 00
2d Class, Under ten years of age	8 00
3d Class, Reading and Spelling	5 00
Fuel for the Season	2 00
Stationary per quarter	50

References.—Rev. Dr. Milner, Rev. Mr. Dewey. *New-York*, 1839.

POETRY.

Our Readers are aware that Mrs McLean, the accomplished, and celebrated L. E. L., died in October last at the Cape of Good Hope, in consequence of having incautiously taken an over-dose of Prussic Acid, which she had been in the habit of using as a medicine.

To the following beautiful lines, which were among the last of her poetical effusions, an additional and melancholy interest is attached by the circumstance of her death, on a foreign shore, absent from her 'friends, home, and native earth.'

[From the New Monthly Magazine for January.]

THE POLAR STAR.

BY L. E. L.

This star sinks below the horizon in certain latitudes. I watched it sink lower and lower every night, till at last it disappeared.

A star has left the kindling sky,—
A lovely northern light:
How many planets are on high!
But that has left the night.

I miss its bright familiar face:
It was a friend to me,
Associate with my native place,
And those beyond the sea.

It rose upon our English sky,
Shone o'er our English land,
And brought back many a loving eye,
And many a gentle hand.

It seem'd to answer to my thought,—
It call'd the past to mind,
And with its welcome presence brought
All I had left behind.

The voyage it lights no longer, ends
Soon, on a foreign shore:
How can I but recal the friends
Whom I may see no more?

Fresh from the pain it was to part,—
How could I bear the pain?
Yet strong the omen in my heart
That says—We meet again;

Meet with a deeper, dearer love,—
For absence shows the worth
Of all from which we then remove—
Friends, home, and native earth.

Thou lovely polar star! mine eyes
Still turn'd the first on thee,
Till I have felt a sad surprise
That none look'd up with me.

But thou hast sunk beneath the wave,
Thy radiant place unknown:
I seem to stand beside a grave,
And stand by it alone.

Farewell!—Ah, would to me were given
A power upon thy light,
What words upon our English heaven
Thy loving rays should write!

Kind messages of love and hope
Upon thy rays should be;—
Thy shining orbit would have scope
Scarcely enough for me.

Oh, fancy vain as it is fond,
And little needed too!—
My friends! I need not look beyond
My heart to look for you!

[From the Western Messenger.]

TO THE HUMBLE-BEE.

BY RALPH WALDO EMERSON.

Fine humble-bee! fine humble-bee!
Where thou art is clime for me.
Let them sail for Porto Rique,
Far off heats through seas to seek,—
I will follow thee alone,
Thou animated torrid zone!
Zig-zag steerer, desert cheerer,
Let me chase thy waving lines,
Keep me nearer, me thy hearer,
Singing over shrubs and vines.

Flower-bells,
Honied cells,—
These the tents
Which he frequents.

Insect lover of the sun,
Joy of thy dominion!
Sailor of the atmosphere,
Swimmer through the waves of air,
Voyager of light and noon,
Epicurean of June,
Wait, I prithee, till I come
Within earshot of thy hum,—
All without is martyrdom.

When the south wind, in May days,
With a net of shining haze,
Silvers the horizon wall,
And with softness touching all,
Tints the human countenance
With a color of romance,
And infusing subtle heats
Turns the sod to violets,—
Thou in sunny solitudes,
Rover of the underwoods,
The green silence dost displace
With the mellow breezy bass.

Hot midsummer's petted crone,
Sweet to me thy drowsy tune,
Telling of countless sunny hours,
Long days, and solid banks of flowers,
Of gulfs of sweetness without bound
In Indian wildernesses found,
Of Syrian peace, immortal leisure,
Firmest cheer, and bird-like pleasure.

Aught unsavory or unclean
Hath my insect never seen,
But violets, and bilberry bells,
Maple sap, and daffodels,
Clover, catchfly, adders-tongue
And brier-roses dwelt among,
All beside was unknown waste,
All was picture as he passed.

Wiser far than human seer,
Yellow-breeched philosopher,
Seeing only what is fair,
Sipping only what is sweet,
Thou dost mock at fate and care,
Leave the chaff and take the wheat.
When the fierce northwestern blast
Cools sea and land so far and fast,—
Thou already slumberest deep,
Woe and want thou canst outsleep;
Want and woe which torture us,
Thy sleep makes ridiculous.

MISCELLANEOUS.

THE OLD FAMILY CLOCK.

A TALE OF THE PAST.

Descending to me by hereditary right, the time-piece that was my father's, and my grandfather's before me, is now in my possession, and occupies a prominent place in the vesture of my study. How often have I sat and gazed upon its time-worn countenance, listening to its regular and monotonous ticking, and inly longing that it could speak, and tell me what it had seen in its younger days! Doubtless it has gazed on many a scene of bloodshed and slaughter, of revelling and mirth. Doubtless it has lifted its hands in horror at some enacting tragedy, never failing to sound its customary alarm. At any rate, whoever has walked upon the earth for an hundred years, or even if he has been confined for so long a time in one position, must have been the witness of much that would now be interesting. Oh that the old clock could speak! How many bright and sparkling eyes have been turned to its paternal-looking face, only to lose their vivacity, by seeing that it pointed its hand to the dreaded IX! How many—— But to our story.

Other authors describe their heroes and heroines; why should not I describe mine? It is encased in an upright box, some eight feet in height, two in width, and the same in depth; so that when it is erect, with its black metal face peering through its glass covering, it resembles more an Egyptian mummy, than a chronicler of time. Its machinery is of that complicated character, which is an unfathomable mystery to modern tinkers, who are altogether unable to regulate its labyrinthine tortuosities. There are a few antique figures carved upon its summit, covered with time-worn and moth eaten gilding. The hands are composed of some polished metal, kept bright by weekly scrubbings. The sarcophagus is made of an exceedingly fine grained wood, stained and varnished; but this may have been done by its later proprietors. The inner space is capacious enough to admit the body of an ordinary man; but when the door is closed, it would seem impossible that a child could be concealed within it. There it stands, in yonder corner, ticking away with imperturbable gravity, although it knows very well that it is the subject of my present incubrations.

I have said that it was once the property of my grandfather. Good old man! He has been dead but a few years, and I have often seen the venerable time-piece in his own house. He had been a soldier in the war of the revolution, and always had some story to tell concerning his perilous rencontres; but I observed that he invariably stopped, as the bell of the old clock sounded the hour of nine; and although he were in the very centre of an interesting story, I was unable to get another word from his lips, until the ensuing evening, when he would take it up exactly where he left off.

I have hinted, too, that there was a story connected with the old clock. Fancy then, indulgent reader, that you are gazing into a snug little room, in a country farm-house. The old clock stands in one corner, and in the other a smooth and nicely-curtained bed. A bright fire is blazing on the hearth. A small stand is before it, on one side of which sits my venerable grandmother, 'spectacles on nose,' industriously knitting on a pair of woollen stockings. In the corner, is her white-haired partner, with a short pipe in his mouth, 'revelling in an atmosphere of his own creation.' Opposite to him, occupying an old oaken chair, sits—your humble servant. I was younger then than I am now; I believe I had not seen twelve summers; and the old man delighted to amuse his favorite grand-child with his tales of the war.

Well, imagine a long and unbroken silence. Nothing disturbs the monotony of the scene, save the occasional leap of my grandame's ball to the floor, or the upraised finger of the old man, as an unusually large volume of smoke issues from his lips. At length, 'it was my cue to speak.'

'Grandfather, tell me a story.'

'What about, child?'

'Oh, about the war.'

Silence again ensues. The old man seems meditating what event to relate. At this critical juncture, the old clock, having given to customary warning, lifteth up its hammer, and strikes. This seems to touch a chord in the old man's heart. His eye brightens, a smile illumines his withered cheek, the pipe goes to its rest, and he opens his lips.

'I will tell you something about that old clock, boy: something that you have never heard.'

A preparatory hem; a stirring of the fire, and a snuffing of the candles by the matron, and he proceeds.

'Years, years ago, boy, even before your father was born, a little log cabin was the only dwelling within a great distance. Had you lived in those days, your eye would have rested upon nothing, on either hand, save lofty forests, and the gray summits of towering hills. They alone remain as they were in the days of my boyhood. Where the village rears its splendid mansions, and gilded spires, there was then a dismal swamp, considered irreclaimable. A huge oak tree occupied the spot where the church now stands. All around were woods, and the cry of the panther, or the fierce howling of the hungry wolf, often resounded through the forest. The solitary log cabin stood upon this very spot. A little clearing surrounded it, and its inmates lived by the cultivation of a few acres, being forced by necessity to deny themselves the luxuries of life. At the time of which I am speaking, its only occupants were, a man who had seen some forty summers, his partner, and a little boy, their only offspring.—He had emigrated to this country in consequence of some opposition to his matrimonial connexion; and instead of remaining upon the sea-board, had buried himself deep in the forest. Here his boy was born, and here he dwelt, until the earth was heaped upon his breast.

'A few years produced a change in the scene. The father and mother had grown old, and the boy had become a young man. He was strong and active, and possessed a disposition rather good than otherwise. I may say that he was handsome, having inherited a goodly share of his mother's beauty. By this time, a few other families had strayed into the forest, and a few more log houses had been erected. One of these families had emigrated from England, and, by reason of a family connexion, had built their cabin very near that of the first settler. It was composed of the same number, but the youngest of the trio was a daughter instead of a son. She was very beautiful. Her form was faultless, and you might gaze upon her features for hours together. There was a spot upon her face very similar to the strawberry that you may see upon your grandmother's cheek.'

I turned to look at this phenomenon, and discovered that the needles of the old lady were flying more busily than ever. There was a slight smile on her lips. My grandfather proceeded.

'As time flew on, the country around began to become more and more settled. The smoke from newly-risen cabins might be daily seen, curling and wreathing above the tallest trees. As the society increased, new ties were formed to bind it together. A building, larger than the ordinary dwellings, was erected, which served the purposes of a chapel, and public worship upon the Sabbath was conducted by the oldest settler. A school-house was also reared, and the most knowing man in the colony taught his school during the winter months. As the soil grew more and more subdued, and more leisure was allowed, the former customs of the settlers were gradually restored. Parties and merry-makings were held by the young maidens, and the young men often amused themselves by more athletic sports. In running, leaping, wrestling, and kindred feats of strength, the son of the old settler, whom I shall hereafter call Harry, that being the name given him by his companions, was always victor. He was in a short time looked upon as the 'smartest' young fellow in the colony. On the other hand, the daughter of his neighbor, whom I shall Mary, excelled the rest of her companions not only in personal beauty, but she was also the best dancer, and could make better butter and cheese, than any one around her; so that in a short time the hearts of all the young men in the settlement were laid at her feet. She possessed one quality that sometimes created a great deal of trouble. She well knew her power over her followers, and was a little addicted to coquetry.'

Here my grandmother moved her chair, and rattled the half burnt sticks upon the fire, by which means I lost a few sentences, nor could I persuade the old man to repeat them.

'Harry had long desired to obtain the first place in the affections of the belle, but she would n't even give him an opportunity to breathe forth his hopes; for, as soon as he verged upon the topic that occupied the first place in his heart, her natural vivacity, I suppose, would lead her to talk of the weather, or the crops, or the size of the moon, or something equally vague and general, though she might have repeated the same remark an hundred times before. But she well knew the game she was playing; for, if he manifested the least symptom of disaffection, a single look restored him to his former position at her feet. It was 'too bad,' it was 'outrageous,' and he told her so—but all to no purpose. Yet he was her follower. He gallanted her home from all the quiltings and tea-parties, and was considered by his companions as her accepted lover, and soon to be her acknowledged husband. This, however, she had never promised.'

'At length, when Harry was about twenty-one, and Mary eighteen years of age, a series of depredations began to be committed upon the little colony, by the neighboring Indians. They were stimulated to this by the bloodthirsty French; and, in the hope of obtaining a trifling reward, scrupled not to tomahawk and scalp defenceless women and helpless children. In a few months, the number in the colony had so decreased, that but twenty able-bodied men remained. These were afterward accustomed to work together, going in a body to the field of one man, and completing his work, and then to that of another. They always carried their guns with them, to be ready in case of a surprise.

'One day, while they were at work, the war-whoops of the savages were heard. Hastening to the settlement, they beheld the women and children rushing to and fro, pursued by the enemy. They drove on, and attacked the Indians in the rear, and pressed them so hotly, that they fled, but not until every one had affixed a bleeding scalp to his belt. Perceiving that they were still the majority, they soon returned; and then it was the turn of the colonists to fly. But the aim of the Indians was too sure; all but two or three, who had escaped by secret flight, were tomahawked. Harry, on the first onset, rushed to his home, hoping that he might protect his parents, who were now old and infirm. The savages perceived him, as he entered the door, and pursued him close. They did not reach the house, however, until he had torn up the floor, and, thrusting his parents beneath it, prostrate upon the ground, carefully replaced the boards. Before they entered the door, he himself had vanished. At this moment, the shout of friends was heard; and the Indians, without stopping to fire the buildings, betook themselves to flight.

'Soon afterward, Mary, who had contrived to save herself and her parents from the general slaughter, rushed into the house of the old settler. She was the picture of despair. Not a soul was to be seen; and she broke forth into exclamations of the deepest grief. Wringing her hands, and beating her breast, she cried out: 'Harry! my dear Harry! where are you? Oh, they have killed him! Would to God they had killed *me*, too!'

'This was enough. The door of the old clock flew open; Harry jumped out; and with one bound, Mary was in his arms. Many were the kisses he imprinted on her lips. So absorbing was his happiness that Harry entirely forgot his parents, who began to grow tired of their imprisonment. These released, they went out in search of others who might have escaped. A few were found; but the most joyful sight, was a company of English soldiers, who had come to remain a few weeks at the settlement. Among them was a chaplain, and, even before the dead were buried, the two lovers were united in marriage. But the clock is striking nine, boy; it is time for you to go to bed.'

'But what was Harry's other name, grandfather?'

'Never mind to-night; ask me to-morrow.'

'But I long to know now; do tell me, grandfather!'

'No, no; it is nine o'clock.'

'Please, Sir!—I shall sleep so much sounder to-night.'

'Ask your grandmother, you young rogue!'

I glanced at her. A bright smile was on her withered countenance. She did not speak, but I knew that my aged grand-sire was the identical Harry, and his white-haired partner no other than the Mary he had loved. J. L. C.

If you cannot do what you would, do what you can.

THE BROKEN CRUTCH.

One hot day in the month of June, a poor sun-burnt sailor, with one leg, was going along the road, when his crutch broke in halves, and he was forced to crawl on his hands and knees to the side of the road, and sit down to wait till some coach or cart came by, whose driver he could ask to take him up. The first that passed that way was a stage coach; but the man who drove it was a surly fellow, and he would not help the sailor, as he thought he should not be paid for it.

Soon after this, the tired sailor fell fast asleep upon the ground, and though a thick shower of rain came on, yet still he slept; for sailors, when on board of their ships, have to bear all sorts of weather.

When the wind blows, the waves of the sea often dash over the deck of the vessel, and wet the poor men to the skin, while they are pulling the ropes and shifting the sails.

When the lame sailor awoke, he found a boy's coat and waistcoat laid on his head and shoulders to keep him from being wet; and the boy sat by, in his shirt, trying to mend the broken crutch, with two pieces of wood and some strong twine. 'My good lad,' said the sailor, 'why did you pull off your own clothes to keep me from being wet?'—'O,' said he, I did not mind the rain, but I thought the large drops that fell on your face would awake you, and you must be sadly tired to sleep so sound on the ground.—See! I have almost mended your crutch, which I found broken; and if you can lean on me, and cross yonder field to my uncle's farmhouse, I am sure he will get you a new crutch. Pray, do try to go there. I wish I was tall enough to carry you on my back.'

The sailor looked at him with tears in his eyes, and said—'When I went to sea, five years ago, I left a boy behind me, and if I should now find him such a good fellow as you seem to be, I shall be as happy as the day is long, though I have lost my leg, and must go on crutches all the rest of my life.'

'What was your son's name?' the boy asked.

'Tom White,' said the sailor, 'and my name is John White.'

When the boy heard these names, he jumped up, threw his arms round the sailor's neck, and said, 'My dear father, I am Tom White your own little boy.'

How great was the sailor's joy thus to meet his own child, and to find him so good to those who wanted help! Tom had been taken care of by his uncle while his father was at sea, and the sun-burnt, lame sailor, found a happy home in the farmhouse of his brother; and though he had now a new crutch, he kept the old one as long as he lived, and showed it to all the strangers who came to the farm, as the proof of the kind heart of his dear son Tom.

THE SMITHSONIAN BEQUEST. WHO WAS MR SMITHSON?

Our attention has been called to this subject by the late interesting speech in the Senate by the venerable Mr Robbins, and a communication from one of the most learned and excellent Doctors of Divinity in New England. It has been before select committees of both Houses of Congress for some weeks past, but seems to have elicited very little discussion.

It may not be uninteresting to refer to some particulars concerning it.

Mr Richard Rush, who was sent to England, in 1836, to recover the bequest of Mr James Smithson, made to the United States, for the purpose of founding at the capital of our Government, an institution for the diffusion of knowledge amongst mankind, returned to this country in August, 1838, bringing with him the amount of the bequest in gold, and deposited the same in the mint at Philadelphia, on the first of September. The nett amount of the money thus paid into the Treasury of the United States, was five hundred and eight thousand three hundred and eighteen dollars forty-six cents, ($508,318 46.) To this is to be added the sum of $6,848 which was deducted from the amount received in England, to pay expenses. The proceeds of some personal effects, yet to be sold, is also to be added.

Of this legacy the sum of $499,500 has been expended by the Secretary of the Treasury, in the purchase of five hundred bonds of the State of Arkansas, for $1, 000 each, bearing six per cent. interest, payable semi-annually. The further sum of $8,270 has been invested in eight Michigan bonds, bearing six per cent. interest, payable semi-annually. The sum of $547, remains to be invested.

In the Congressional documents before us, we do not find the will of the testator, nor any clue in the correrpondence of Mr Rush to the particular kind of institution designed by Mr Smithson, but only that it should be the 'Smithsonian Institution for the Increase and Diffusion of Knowledge amongst Men.' Something, perhaps, may be inferred from the character of the man himself, which we have not seen alluded to. Mr Rush seems not to have been very successful in his inquiries on this point. He says, however, that what he heard and confides in, amounts to this:

'That Mr Smithson was, in fact, the natural son of the Duke of Northumberland; that his mother was a Mrs Macie, of an ancient family in Wiltshire of the name of Hungerford; that he was educated at Oxford, where he took an honorary degree in 1786; that he went under the name of James Lewis Macie until within a few years after he had left the university, when he took that of Smithson, ever after signing only James Smithson, as for his will; that he does not appear to have had any fixed home, living in lodgings when in London, and occasionally staying a year or two at a time in cities on the continent, as Paris, Berlin, Florence, Genoa, at which last he died; and that the ample provision made for him by the Duke of Northumberland, with retired and simple habits, enabled him to accumulate the fortune which now passes to the United States. I have inquired if his political opinions and bias were supposed to be of a nature that led him to select the United States as the great trustee of his enlarged and philanthropic views. The reply has been, that his opinions, as far as known or inferred, were thought to favor monarchical rather than popular institutions; but that he interested himself little in questions of government, being devoted to science, and chiefly chemistry; that this had introduced him to the society of Cavendish, Wollaston, and others advantageously known to the Royal Society in London, of which body he was a member, and to the archives of which he made contributions; and that he also became acquainted, through his visits to the continent, with eminent chemists in France, Italy, and Germany. Finally, that he was a gentleman of feeble health, but always of courteous though reserved manners and conversation.'

This is but a meagre account of some of the characteristics of a man, whose name will be cherished by posterity as one of the greatest benefactors of his race.

THE MEDICAL ALMANAC—A very useful Memorandom Book for Physicians. By J. V. C. Smith, M. D.

Book of Gems, for 1836, 7 and 8—being selections from the best English Poets.

The Ruins of Athens; *Titanius Banquet*, and other Poems, by G. Hill. For sale at TICKNOR'S f 2

DESULTORY REMINISCENSES of a Tour through Germany, France and Switzerland—by Hartley H. Wright, Esq. of Boston. Published and for sale at TICKNOR'S, f 16 Corner of Washington and School streets

MASSACHUSETTS REGISTER, containing the Tariff of Duties altered for 1839. Also, the City Officers of Boston, Salem and Lowell. The State Legislature, Judges, Councillors, Attorneys, Sheriffs and their Deputies, Justices, Notaries, Coroners, Clergy, Physicians, Militia, Charitable and Literary Institutions, Banks & Insurance Companies, Masters in Chancery, United States Congress, Army and Navy, &c. For sale by JAMES LORING, 132 Washington Street.—Also for sale, Goodwin's Town Officer, revised by Thomas. f 9

PROSPECTUS OF THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—In the month of February next, will be issued, the first number of a Periodical under the above title.

In asking for it the patronage of the public it is proper to describe the position which it is intended to occupy, the objects which it will be the aim of the work to promote, and the spirit in which it is to be conducted.

It will be the great object of this publication to furnish religious reading for the *people*; to discuss subjects of religion and morals, and of literature in its religious aspects, in a manner which shall meet the wants of intelligent and inquiring laymen. Whilst it is hoped that its pages will exhibit the results of deep thought and sound learning, care will be taken to avoid an exclusively theological and learned character.

The Miscellany is not designed to be a controversial work. Its exhibitions of truth and duty will, indeed be founded on Unitarian views of Christianity; but, as the community in which it is expected chiefly to circulate has passed beyond the elements of the controversy between Unitarians and their fellow Christians, it will be the object of this work, not so much to defend those opinions, as to treat them in their practical bearings, and to show their power to produce holiness of life.

The principal topics to which the pages of this periodical will be devoted, are, Discussions of important and interesting subjects of Christian doctrine and duty;—The philanthropic enterprises of the day;—Religious biography;—Expositions of Scripture;—Illustrations of religious truth by works of fancy and fiction;—Notices of Books;—Spirit of English religious periodicals;—and Intelligence, to which a considerable portion of each number will be scrupulously set apart.

The numbers of the Miscellany will be made up as much as possible in reference to the passing times, and in the adoption and arrangement of articles, brevity, variety and point will be especially aimed at.

The editorial department will be conducted by Rev. C. Palfrey, who has obtained promises of aid from many of the most distinguished clergymen of the Unitarian body, and who will be assisted by contribution from many of our principal literary writers.

TERMS.—The Monthly Miscellany, will be published on the first of every month, in numbers of 48 octavo pages each, beautifully printed on new type, at Three Dollars per annum, in advance.

** Booksellers, Postmasters and Clergymen throughout the country, who are interested in the work, are respectfully requested to act as our Agents; in procuring and forwarding subscriptions. Communications relating to the work, should be addressed to WILLIAM CROSBY & CO. Publishers, 118 Washington street, Boston. jan 19

JAMES' BOOK OF THE PASSIONS, illustrated with sixteen splendid engravings, from drawings by the most eminent artists, under the superintendance of Mr Charles Heath. Just received and for sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. feb 16

TRAVELERS' AND EMIGRANTS' GUIDE—Wisconin and Iowa, by Henry I. Abel, accompanied with a new and improved map of those Territories, with the addition of parts of Illinois, Indiana, Michigan, &c. Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 121 Washington street. f 2

SCHOOL LIBRARY.

To Instructors of Primary and High Schools.

THE Author of American Popular Lessons offers to Instructors a series of *reading* books, designed for the use of schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are:—

Primary.

1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.

Progressive.

4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools,
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Elements of Mythology.

The Introduction to Popular Lessons, is especially intended for the youngest class of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons is consecutive to the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any book in the series.

Sequel to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10, 11 of Harpers' Boy's and Girl's Library; the several volumes form an entire serise, and may be used separately and singly, or in succession. No. 9. embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws, and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

Biography for Schools. This work is intended to furnish a series of virtuous examples from real life, by means of which young persons may be instructed in right action, by the genuine consequences of right and honorable conduct.

Elements of Mythology. This work has been found highly useful in classical education.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense, they greatly extend the common course of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric.

For sale by JAMES MUNROE & CO. 134 Washington street. tf sept 16

NEW ENGLISH BOOKS, and *new supplies*.—Moore's Lalla Rookh, octave, illustrations.
Bunyan's Pilgrim's Progress, same style, 12mo. Illustrated.
Lay of the Last Minstrel, Lady of the Lake, Marmion, &c.
The Green House, with fine colored Engravings.
The Flower garden, in the same beautiful style.
Heads of the People, four Illustrations.
Pictorial edition of Shakspeare—Part 1. containing Two Gentlemen of Verona.
Pictorial edition of the Arabian Nights, the 8 first Nos.
Walker on Intermarriage.
Wood's Views in London, many engravings.
Arabian Night, in 4 vols. 16mo.
Lewis's Tales, Elizabeth, Milton, Vicar of Wakefield, &c.
Fuseli's illustrations of King Lear.
Opinions of Learned and Eminent Men, on the Truth, Style, and Importance of the Holy Bible.
The Floral Cabinet, with splendid illustrations of Flowers, colored after nature.
Chess for Beginners, in series of progressive lessons showing the most approved method of beginning and ending the game, &c. By William Lewis.
The Chess Player's Hand Book; containing a full account of the game of Chess, and the best mode of playing it.
The History of London illustrated by Views in London and Westminster, engraved by John Woods, from Original drawings, by Shepherd, Garland, Salmon, Topham, Clarke, Browne, Roberts, &c.
The Shakspeare Gallery, containing the principal Female Characters in the plays of the great Poet. Engraved in the most highly finished manner, from drawings by the first artists, under the direction and superintendance of Mr Charles Heath.
For sale by WEEKS, JORDAN & CO. f 16

ACADEMICAL CLASS BOOKS.

SPELLING.—Emerson's National Spelling Book, and Introduction to do.
READING.—Worcester's series, viz. A Primer of the English Language; the Second Book of Reading and Spelling; the Third Book of do and do.; the Fourth Book of Reading.
ARITHMETIC.—Parley's, Emerson's North American Arithmetic, Parts 1, 2, and 3, and Key; Walsh's Mercantile, and Grund's Exercises and Key.
ALGEBRA.—Grund's Exercises and Key, and Grund's Algebraic Problems, &c.
HISTORY—Parley's Book of the United States; do First, Second and Third Books; the Historical Class Book; Hildreth's Views of the United States, and Sequel to do; Outlines of Chronology, ancient and modern.
GEOGRAPHY.—Goodrich's Outlines of Geography and Atlas; do Universal Geography; Woodbridge's Geographical Copy Book; Blake's Geography for Children.
ASTRONOMY.—Grund's Popular Astronomy; Parley's Sun, Moon and Stars.
CHEMISTRY.—Grund's Elements of Chemistry, stereotype edition.
PHILOSOPHY.—Abbott's Little Philosopher; Grund's Elements of Philosophy. Sullivan's Moral Class Book.
GEOMETRY.—Holbrook's Easy Lessons; Grund's Plane and Solid Geometry.
WRITING.—Noyes's System of Penmanship; Marshall's Writing Books, 4 parts.
BOOK-KEEPING.—Walsh's Book-keeping; Marshall's Public School Account Book, 2 parts.
DICTIONARIES.—Worcester's Comprehensive, and do Elementary; Johnson's and Walker's improved by Todd.
The Political Class Book, Frost's Grammar, Russell's Lessons in Enunciation, Child's Botany.
Teachers, School Committees, &c., are requested to give the above books an examination.
Published by G. W. PALMER & CO.
School Book Publishers, 121 Washington st.

LIFE OF BRANT, THE INDIAN WARRIOR. By William L. Stone. With a Likeness and other Engravings 2 vols. cloth.
This work supplies an important vacuum in American history. The design to prepare it, is one of the most valuable conceptions in the active mind of the author; and, the exception of it has been most judicious and faithful, and wortey of the design itself. That noble and ill-fated race of men to which Brant belonged, is fast wasting way, and ere long but few traces of them will remain. The individual, therefore, who toils in gathering up and moulding into a durable form these interesting memorials, may be esteemed a public benefactor. From the numerous notices of this work in the periodical press, we make the following condensed selections:
The New York Review, second to no similar work in the justness of its criticisms, speaks of Brant's Life in the following terms.
'It records many strong and peculiar traits of National and intellectual character; while the laborious and persevering researches of the author have brought together a mass of historical documents, personal anecdotes, original letters, and extracts from manuscript journals, which but for his ingenious labors had never seen the light.'
From the United States Magazine and Democratic Review.
'Mr. Stone explored successfully a rich and productive mine of facts. Though called the "Life of Joseph Brant," it is a more extensive and important work; including, in part, the Border Wars of the American Revolution, and Sketches of the Indian campaigns of Gen. Harman, St. Clair, and Wayne, and other matters connected with the Indian relations of the United States and Great Britain'
The facts which this work contains are invaluable in their bearing upon our past and present relations with Great Britain.
We heartily recommend this work to the patronage of the reading public, as replete with entertainment and instruction, and entitled to a place in every well stored Library.'
From the London Athenaeum, of Oct. 6th, 1838.
'We commend Mr Stone for his diligent research, and congratulate him on the good fortune which has attended his labors; he has, by a careful and discriminating reference to contemporary authorities, public and private, published and in manuscript, compiled a memoir which may worthily take its place on our shelves, and will be invaluable hereafter in America.'
The above work is published by A. V. BLAKE of 38 Gold street; and it may be had of many of the large Bookselling Houses, throughout the United States. The Trade and the Public generally *will b* promptly supplied by the Publisher on the most liberal terms. It is believed no book of equal size published in this county, has been received with so many manifestations of favor.
City of New York, Jan'y, 26, 1839. 6t

ABERCOMBIE ON THE CHRISTIAN CHARACTER. The Harmony of the Christian Faith and Christian Character; and the Culture and Discipline of the mind. By John Abercrombie M. D. For sale by JOSEPH DOWE, 22 Court st. f 9

THE LIFE OF WILLIAM COWPER, Esq. By Robert Southey, LL.D. Poet Laureate, &c., in 2 vols.
POCKET BIBLES—a good assortment of Pocket Bibles. By JOSEPH DOWE, 22 Court St. jan 26

THE LIFE OF CHRIST—Together with the Lives, Transactions, and sufferings of the Apostles. &c. To which is added the History of the Jews. By John Fleetwood, D. D. Received by JOSEPH DOWE, 22 Court st. f 9

C. C. LITTLE & JAMES BROWN continue their rooms for the sale of Private Libraries, and have just received
Walton's Polyglott, a fine copy, 8 vols folio.
The Antwerp Polyglott, 8 vols folio, full parchment.
Lightfoot's Works, 2 vols folio, calf.
do do 24 vols 8vo.
London Monthly Repository, from the commencement, half calf.
Edinburg Review, Edinburg edition, complete.
London Monthly, (the old) from the commencement, 155 vols, well bound.
Poole's Annotations, 2 vols folio,
—Also—
Upwards of 6000 volumes, on various subjects of Literature and Theology, &c &c, which are offered at low prices and presenting a rare chance for Clergymen to fill up their Libraries. 6t j12

THE LECTURES delivered before the *American Institute of Instruction*, at Lowell Mass., Aug. 1838, including the Journal of proceedings, and a list of the officers, published under the direction of the Board of Censors.
This day published and for sale, Wholesale or Retail, at TICKNOR'S corner of Washington and School streets, where may be procured vols of other years' Lectures. f 16.

THE MARTYR AGE IN THE UNITED STATES.—By Harriet Martineau. Reprinted from the London and Westminster Review For sale at TICKNOR'S corner of Washington and School streets. f 16

TRACT—No. 137. Fidelity in Duty, not Accuracy in Belief, our Test of the Christian Character. By A P. Peabody. Being 137th number of the tracts published by the American Unitarian Association. Price 3 cents. Just Published by JAS. MUNROE & CO, Agents A. U. A. feb 2

DR CHANNING'S SELF-CULTURE. A cheap edition of Dr Channing's Lecture on Self-Culture, is just published by JAMES MUNROE & CO. Price 12 1-2 cents. 134 Washington street. f 9

ELLIOT'S TRAVELS—Travels in three great empires of Austria Russia and Turkey by C. B. Elliot, M. A., F. R. S. author of Letters from the North of Europe, in 2 volumes.
Just received and for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington st. f 9

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 Water Street, Boston.
CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months, or *Two Dollars and Fifty Cents*, if paid in advance To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arranges are paid.

All communications, as well as letters of business, relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.